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The Living Church

VOL. XLIV. MILWAUKEE, WISCONSIN.—NOVEMBER 5, 1910. NO. 1

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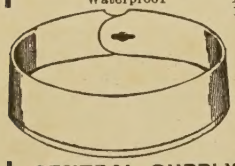

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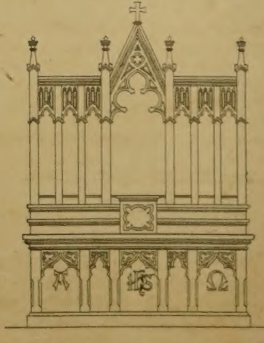

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS 3
"Which by Our Frailty"—The Vote on the Name—Work of the American Church Union—Chaldean Solicitors.
ANSWERS TO CORRESPONDENTS 6
CHURCHMANSHIP AS SEEN BY A UNITARIAN 6
BLUE MONDAY MUSINGS. Presbyter Ignotus 7
GENERAL CONVENTION 8
THE SOCIAL SERVICE DAY 8
REPORT OF THE JOINT COMMISSION ON THE RELATIONS OF CAPITAL AND LABOR 11
REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH . . 12
THE BISHOPS-ELECT [Illustrated] 14
REPORT ON THE GENERAL THEOLOGICAL SEMINARY 15
NOTES OF GENERAL CONVENTION 15
THE POWER OF SPEECH. Marie J. Bois 16
PERSHORE ABBEY GIVEN TO CALDEY COMMUNITY. London Letter. John G. Hall 17
CHOICE OF A SUCCESSOR TO BISHOP FARRAR 17
SERVICE ANNOUNCEMENTS OF NEW YORK CHURCHES. New York Letter 18
CONDITION OF THE BISHOP OF PENNSYLVANIA. Philadelphia Letter . 18
CHICAGO RECTOR INSTALLED. Chicago Letter. [Illustrated.] . . 19
THE AMERICAN CHURCH UNION 20
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff Editor. 21
CORRESPONDENCE: 22
The Los Angeles Outrage (Rev. A. L. Byron-Curtiss)
THE BISHOP OF SALISBURY'S IMPRESSIONS OF SEWANEE 22
LITERARY 22
A REFORMED CLERGYMAN. I. Kate Woodward Noble 23
PERSONAL MENTION, ETC. 25
THE CHURCH AT WORK. [Illustrated.] 28

CHARITY of speech is as divine a thing as charity of action. To judge no one harshly, to misconceive no man's motives, to believe things are as they seem to be until they are proved otherwise, to temper judgment with mercy—surely this is quite as good as to build up churches, establish asylums, and found colleges.—*Selected.*

"WHICH BY OUR FRAILTY."

FOR THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

"Always sinning and coming back
Repenting in tears and pain,
Yet always the same sad story
In shame to tell again."

THERE are several pictures suggested by the collect for today, and the first is this. Bunyan, in *The Pilgrim's Progress,* says: "I saw a man clothed with rags, a book in his hands, and a great burden upon his back." The man is Christian, and after entering the Wicket Gate, the burden of his sins seems to grow heavier, for the nearer that the soul comes to Christ the greater is the consciousness of the sins "which by its frailty it has committed." Christian could not rid himself of the weight, but the Interpreter (the Holy Spirit) told him that at a certain place he should be delivered. Burdened, so that he ran with difficulty in the way, walled by salvation, he at last reached the Cross. "As he came up with the Cross his burden loosed from his shoulders, and fell from off his back."

There is joy in the presence of the angels over the penitent, so three shining ones appeared to him, saying, "Peace be unto you"; and the first said, "Thy sins be forgiven thee"; the second, having stripped off his spotted, ragged robe, clothed him in the white garb of penitence; while the third set a mark upon his forehead, and gave him a roll with a seal, which was the passport of the absolved sinner into the Celestial Country.

The second picture is taken from the Old Testament. Upon a certain day Aaron took two young goats, offering one before the Lord for the sins of the people, but saving the other to be a scapegoat. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the Children of Israel, and all their transgressions and all their sins, putting them upon the head of the goat, and shall send him away into the wilderness."

In St. Mark we read of a mighty prophet who was "clothed with camel's hair, and with a girdle of a skin about his loins," who preached "the baptism of repentance for the remission of sins." "And they were all baptized of him in the river of Jordan, *confessing their sins.*"

A certain people of the far East, once a year, write out their sins, attaching the list to a kite, which they let fly away, bearing out into space the burden which has laid upon their souls. Even without the Gospel they seek to rid themselves of their sins.

Faber pictures a man who had borne about hell in his breast for years, and then having been led to Confession cries out:

"And now blest be God and the sweet Lord who died
No deer on the mountain, no bird in the sky,
No bright wave that leaps in the dark bounding tide,
Is a creature so free or so happy as I."

Christ stands with outstretched arms to welcome the burdened sinner, and yet those hungering for relief pass by heeding not His loving invitation to come and be washed in His most precious Blood, and find rest for their souls. But for those who do heed His call come peace and everlasting joy, because "of the hope that is laid up for them in heaven."

"O most unutterable peace and joy!
Dear Lord, my heart is full.
After the weary watch is rest,
After the storm the lull.

"I can but kneel in dark'ning aisle,
Where none but Thou canst see,
And kiss the Sacred Feet that came
To meet and welcome me."

C. F. L.

THE VOTE ON THE NAME.

IT will be remembered that the proposed change on the Title Page of the Book of Common Prayer, which involved dropping the term Protestant from the name of the Church in this country, was lost by a single vote in the lay order, being carried by a large majority of dioceses voting by their clerical deputies. The vote stood: Clergy, ayes 42, noes 15, divided 10. Lay, ayes 31, noes 24, divided 8. A constitutional majority in the clerical order was 34 and in the lay order 32. Thus, after recording the divided votes in the negative, as is required by the constitution, there were the votes of eight dioceses to spare in the clerical order but one lacking in the lay.

The interesting question arises: Which vote, and to what extent, represents the general sentiment of the Church at large? Because many deputies believed that the prevailing sentiment was adverse to the change, their votes were cast against the measure. These should be differentiated from votes cast by deputies who deemed the change undesirable upon its merits, but obviously no way exists for exactly separating the two classes of negative votes.

If the vote had been *viva voce,* instead of by dioceses, the change would have been adopted by a good majority in each order. Counting individual votes exactly where these were recorded, and assuming that other delegations were full and voted unanimously for or against the measure as the case might be, the individual vote stood as follows:

Clerical, ayes 189, noes 79. Lay, ayes 143, noes 103.

On this basis 65 per cent. of the individual deputies voted for and 35 per cent. against the change; a fraction less than a two-thirds vote of all the deputies in its favor.

[As printed in THE LIVING CHURCH of October 22d the clerical vote of Louisiana is recorded both for and against the measure; the latter is correct. The lay vote of Rhode Island is omitted; it should have been recorded as divided.]

We append below tables analyzing, first, the clerical vote with respect to the total number of clergy in the several dioceses, and the lay vote according to the total number of communicants. In both instances it is again assumed that a delegation was unanimous when the individual vote was not demanded, but where a delegation cast a divided vote, or where one member is recorded to have dissented from the vote cast by the majority of his delegation, we have divided the total number of clergy and of communicants in such dioceses according to the ratio of the votes cast by their deputies. Thus as the clerical vote of Alabama was equally divided, we have counted half the clergy of that diocese for and half against the proposition; and as the lay vote stood one for and three against the amendment, we have counted the communicants of the diocese in the same proportion—one-fourth for and three-fourths against the change.

The first table following shows, then, by the clerical representation, how the diocesan clergy of the Church are recorded upon the question of change of name:

VOTE OF THE CLERGY OF THE SEVERAL DIOCESES BY THEIR CLERICAL DEPUTIES:

FOR CHANGE.		AGAINST CHANGE.	
Alabama (2 to 2)	19	Alabama (2 to 2)	19
Albany	143	Arkansas (2 to 2)	15
Arkansas (2 to 2)	15	Bethlehem (3 to 1)	20
Atlanta	35	Delaware (3 to 1)	9
Bethlehem (3 to 1)	59	East Carolina (2 to 2)	17
California	100	Georgia (3 to 1)	7
Central, N. Y	112	Iowa (2 to 2)	28
Chicago	115	Kentucky	32
Colorado	46	Lexington	18
Connecticut	210	Long Island	159
Dallas	26	Louisiana (1 to 3)	29
Delaware (3 to 1)	29	Maryland	119
Duluth	45	Massachusetts	225
East Carolina (2 to 2)	16	Minnesota (2 to 2)	47
Easton	35	Mississippi (2 to 2)	17
Florida	30	Missouri (1 to 3)	33
Fond du Lac	49	Nebraska (2 to 1)	11
Georgia (3 to 1)	22	New Jersey (3 to 1)	41
Harrisburg	73	New York (1 to 3)	303
Indianapolis	32	North Carolina (1 to 3)	44
Iowa (2 to 2)	27	Pennsylvania (1 to 3)	213
Kansas	44	Pittsburgh (2 to 2)	44
Kansas City	29	South Carolina (2 to 2)	29
Los Angeles	73	Southern Ohio (2 to 2)	42
Louisiana (1 to 3)	10	Southern Virginia	82
Maine	37	Tennessee (1 to 3)	37
Marquette	24	Texas (1 to 2)	22
Michigan	82	Virginia	102
Michigan City	27	Washington (2 to 2)	50
Milwaukee	92	West'n N. Y. (3 to 1)	31
Minnesota (2 to 2)	47	West Texas (3 to 1)	7
Mississippi (2 to 2)	16	West Virginia	40
Missouri (1 to 2)	16		1,892
Montana	31		
Nebraska (2 to 1.)	22		
Newark	144		
New Hampshire	50		
New Jersey (3 to 1)	84		
New York (1 to 3)	101		
North Carolina (1 to 3)	14		
Ohio	99		
Olympia	31		
Oregon	22		
Pennsylvania (1 to 3)	71		
Pittsburgh (2 to 2)	45		
Quincy	29		
Rhode Island	75		
Sacramento	35		
South Carolina (2 to 2)	28		
Southern Ohio (2 to 2)	43		
Springfield	35		
Tennessee (1 to 3)	13		
Texas (1 to 2)	11		
Vermont	52		
Washington (2 to 2)	50		
West'n Mass.	55		
West'n Michigan	37		
West'n N. Y. (3 to 1)	91		
West Texas (3 to 1)	20		
	3,023		

Majority for the change 1,131, or 61½ per cent.

From this table it appears that 3,023 of the clergy have, by their representatives, voted for the change, and 1,892 against it; a vote of 61½ per cent. in favor of the amendment.

We come next to the votes of communicants as cast by the lay deputies (alone), and as shown in the following table:

VOTE OF THE DIOCESES BY COMMUNICANTS AS CAST BY THEIR LAY DEPUTIES:

FOR CHANGE.		AGAINST CHANGE.	
Alabama (1 to 3)	2,755	Alabama (1 to 3)	7,063
Albany	25,446	Arkansas	4,713
Atlanta	4,988	Bethlehem	13,871
California (2 to 2)	5,172	California (2 to 2)	5,171
Central N. Y. (2 to 1)	15,319	Central N. Y. (2 to 1)	7,659
Chicago	28,616	Connecticut (1 to 3)	29,633
Colorado	6,399	Delaware (2 to 2)	1,907
Connecticut (1 to 3)	9,844	East Carolina (2 to 2)	2,420
Dallas	4,161	Georgia	4,539
Delaware (2 to 2)	1,907	Iowa	7,569
Duluth	2,890	Kentucky	5,390
East Carolina (2 to 2)	2,420	Lexington	3,346
Easton	3,984	Louisiana	9,194
Fond du Lac	5,298	Maryland	25,999
Harrisburg	9,799	Michigan (2 to 2)	9,573
Indianapolis	4,741	Minnesota	15,068
Kansas	5,232	Mississippi	4,906
Kansas City	4,768	Missouri (1 to 2)	5,754
Long Island	37,595	Newark (1 to 3)	24,422
Maine	5,390	New Jersey	22,921
Massachusetts	42,899	New York	87,248
Michigan (2 to 2)	9,573	North Carolina (1 to 3)	4,922
Michigan City	2,427	Pennsylvania (1 to 3)	42,927
Milwaukee	11,542	Pittsburgh (1 to 3)	15,082
Missouri (1 to 2)	2,877	Rhode Island (2 to 2)	8,297
Montana	3,538	South Carolina	8,930
Nebraska	5,098	Southern Ohio (2 to 2)	6,490
Newark (1 to 3)	8,140	Southern Virginia	16,202
New Hampshire	5,188	Texas	5,639
North Carolina (1 to 3)	1,641	Virginia	14,041
Ohio	23,015	Washington (2 to 2)	9,661
Olympia	5,480	Western Mass. (2 to 2)	11,533
Oregon	3,210	West Virginia	5,632
Pennsylvania (1 to 3)	14,309		447,722
Pittsburgh (1 to 3)	5,028		
Quincy	2,985		
Rhode Island (2 to 2)	8,297		
Southern Ohio (2 to 2)	6,490		
Springfield	3,951		
Tennessee	7,725		
Vermont	5,814		
Washington (2 to 2)	9,661		
West'n Mass. (2 to 2)	11,533		
West'n Michigan	6,378		
West'n New York	26,905		
West Texas	3,656		
	423,684		

Majority against change 24,038, or 51½ per cent.

According to this table 423,684 communicants have, by representation of lay deputies, voted for the change, and 447,722 against it—a majority of 24,038 against the change, 51½ per cent of the communicants being recorded, by this manner of computation, against it, and 48½ per cent in favor of the amendment.

And yet two factors should be taken into consideration as modifying this showing, and as requiring a coördination between the two tables. The first is that in the majority of dioceses both the clerical and the lay deputies are chosen to represent, not separately their respective orders, but the whole diocese. There are indeed dioceses in which the clerical members of convention choose the clerical deputies and the lay members choose the lay deputies, but these are so few as not to constitute the general rule. For the most part it may be said that the clerical and the lay deputies to General Convention must be reckoned together as jointly representing their respective dioceses, and not as separately representing their respective orders. From this more accurate point of view we have prepared a third table, coördinating the two tables above, in which the eight deputies from each diocese are treated as each representing one-eighth of the sentiment of the whole. In this, as in the former tables, it cannot absolutely be shown that delegations voting aye or nay without the individual roll were unanimous, though they must be recorded thus; but the minority members who did not demand the individually recorded vote may be assumed to balance each other on either side and not to affect the final result. Indeed there is reason to believe that the side favorable to change would be the gainer if these

unrecorded minority votes in delegations might be counted. The table thus made up from the official records, follows:

Vote of the Dioceses by Communicants as Represented by the Clerical and Lay Votes Combined:

FOR CHANGE.		AGAINST CHANGE.	
Alabama (3 to 5)	3,531	Alabama (3 to 5)	5,885
Albany	25,446	Arkansas (2 to 6)	3,534
Arkansas (2 to 6)	1,178	Bethlehem (3 to 5)	8,669
Atlanta	4,988	California (6 to 2)	2,586
Bethlehem (3 to 5)	5,202	Central N. Y. (6 to 1)	3,282
California (6 to 2)	7,758	Connecticut (5 to 3)	14,767
Central N. Y. (6 to 1)	19,696	Delaware (5 to 3)	1,429
Chicago	28,616	East Carolina (4 to 4)	2,420
Colorado	6,399	Georgia (3 to 5)	2,838
Connecticut (5 to 3)	24,610	Iowa (2 to 6)	5,676
Dallas	4,161	Kentucky	5,390
Delaware (5 to 3)	2,385	Lexington	3,346
Duluth	2,890	Long Island (4 to 4)	18,798
East Carolina (4 to 4)	2,420	Louisiana (1 to 7)	8,045
Easton	3,984	Maryland	25,999
Florida*	4,200	Massachusetts (4 to 4)	21,449
Fond du Lac	5,298	Michigan (6 to 2)	4,786
Georgia (3 to 5)	1,701	Minnesota (2 to 6)	11,301
Harrisburg	9,799	Mississippi (2 to 6)	3,680
Indianapolis	4,741	Missouri (2 to 4)	5,754
Iowa (2 to 6)	1,892	Nebraska (6 to 1)	728
Kansas	5,232	Newark (5 to 3)	12,212
Kansas City	4,768	New Jersey (3 to 5)	14,326
Long Island (4 to 4)	18,798	New York (1 to 7)	76,342
Los Angeles*	7,050	North Carolina (2 to 6)	4,922
Louisiana (1 to 7)	1,149	Pennsylvania (2 to 6)	42,927
Maine	5,390	Pittsburgh (3 to 5)	12,570
Marquette*	2,366	Rhode Island (6 to 2)	4,149
Massachusetts (4 to 4)	21,450	South Carolina (2 to 6)	6,698
Michigan (6 to 2)	14,360	Southern Ohio (4 to 4)	6,490
Michigan City	2,427	Southern Virginia	16,202
Milwaukee	11,542	Tennessee (5 to 3)	2,895
Minnesota (2 to 6)	3,767	Texas (1 to 6)	4,834
Mississippi (2 to 6)	1,226	Virginia	14,041
Missouri (2 to 4)	2,877	Washington (4 to 4)	9,661
Montana	3,538	Western Mass. (6 to 2)	2,883
Nebraska (6 to 1)	4,370	West Texas (7 to 1)	457
Newark (5 to 3)	20,350	West Virginia	5,632
New Hampshire	5,188		397,605
New Jersey (3 to 5)	8,595		
New York (1 to 7)	10,906		
North Carolina (2 to 6)	1,641		
Ohio	23,015		
Olympia	5,480		
Oregon	3,210		
Pennsylvania (2 to 6)	14,309		
Pittsburgh (3 to 5)	7,542		
Quincy	2,985		
Rhode Island (6 to 2)	12,447		
Sacramento*	2,519		
South Carolina (2 to 6)	2,232		
Southern Ohio (4 to 4)	6,490		
Springfield	3,951		
Tennessee (5 to 3)	4,830		
Texas (1 to 6)	805		
Vermont	5,814		
Washington (4 to 4)	9,661		
Western Mass. (6 to 2)	8,650		
Western Michigan	6,378		
Western New York	26,905		
West Texas (7 to 1)	3,199		
	478,314		

Majority for change 80,711, or 55 per cent.

*Each of the dioceses thus marked was represented by clerical deputies only when the vote was taken.

In our judgment this last table analyzes the vote with the nearest approach to accuracy that can be gained. It shows a numerical majority of 80,711, or 55 per cent of communicants in favor of the change of name. We believe that to be a very conservative showing, and in fact considerably to under-estimate the strength of the movement at the present time.

For there are other significant features of the vote that cannot be resolved into figures but yet strongly indicate a much greater preponderance of sentiment for the change. Thus, in 29 dioceses no deputy is recorded to have voted against the change; but in only 6 dioceses is no deputy recorded as favoring the change. Moreover those six dioceses that are recorded as solidly against the change of name are entirely in one relatively small section of the country. They are the contiguous dioceses of Kentucky, Lexington, Maryland, Virginia, Southern Virginia, and West Virginia; and though no minorities are recorded in any of these dioceses, we have reason to know that minority votes were actually cast by at least single deputies in two and probably in three of them. Thus the real opposition to the change on any general scale is purely local to the states of Virginia, West Virginia, Kentucky, and a part of Maryland; for in the latter-named instance the diocese of Easton voted solidly for the change in both orders, the diocese of Washington was divided in both, and though, in the diocese of Maryland, both orders voted No without division, the fact that the Rev. Dr. Hodges signed the minority report favoring the change indicates that he did not concur in the vote of his delegation; but as the vote was not individually recorded, we are counting the entire diocese in the negative in the foregoing table.

No doubt in the dioceses immediately contiguous to these, such as some of those in Pennsylvania on the north and the Carolinas on the south, there is a majority against the change, as the recorded votes indicate; but the fact remains that opposition to it is chiefly sectional and local, while the sentiment favoring it is the common verdict of the educated thought of Churchmen throughout the nation. One must then ask whether deference and comity to that Atlantic strip, extending with some variations from Philadelphia to Charleston, reaching its maximum strength in the Virginias, and including only Kentucky to the westward, must be so exaggerated as to compel the national sentiment to give way to that provincial sentiment? Must a national—even an international—perspective be subordinated to one that is chiefly provincial? We cannot believe that the thinking men of this section will ask it. We do not believe that they desire to halt the progress of the Church for the sake of local traditions, that are quite praiseworthy in themselves, but that are positive hindrances when they are pressed beyond their due perspective.

The votes cast against the change from dioceses beyond that restricted area were, with here and there an exception, not due to hostility to the change, but to a feeling, which we deem much exaggerated, that the change is not yet timely; that it would not find the Church generally prepared for it. Especially did this consideration influence the votes of most of the clergy who were found on the negative side of the proposition from dioceses beyond that strip. We cannot but think that these missed an opportunity to show themselves the leaders that their own dioceses expect them to be, and it is obvious that their votes against the measure cause the movement to seem much weaker numerically than, in fact, it is. Why, for instance, should the entire clerical delegations of Massachusetts and Long Island have voted adversely to the change when their lay delegations voted for it? Should not the clergy rather have assumed a leadership in the movement, than a drag to it? Do Massachusetts and Long Island Churchmen expect their clergy to lead the people, or the people to lead the clergy?

Of another class of adverse votes, based on considerations of extreme caution which deputies judged to be for the immediate interests of their dioceses, the vote of the great diocese of New York is an example. With one notable exception the clerical and lay deputies therefrom voted in the negative. It is unfortunate and actually misleading that by reason of these votes, counting seven-eighths of the communicants of enlightened New York and one-half of those of Long Island and Massachusetts as adverse to the change, so large an apparent strength is thrown against the movement that the real strength of the sentiment that the change *ought to be* made is grossly understated. *The Church at large resents the spirit of provincialism* when it is shown by such dioceses as these, that ought to be leaders in forward movements in the Church, even though the deputies acted in accord with their best judgment. If any one in these dioceses desires to test the real sentiment of the thinking men within them, let him introduce into their diocesan conventions a resolution expressing the view that the term Protestant should, or should not, be retained in the title of the national Church. If the resolution can be so framed as to be determined purely on its merits, apart from any other considerations, we shall then know where these dioceses stand.

The real fact is that the intelligent laity of the Church do, on the whole, desire the change to be made; and if only those men, clerical and lay, whose sense of caution has led them to vote against the change in this convention will, in good faith, seek to prepare the way for it, the vote in its favor at the next convention will be almost by acclamation. Where there are large bodies of Churchmen who would be seriously distressed by the change, were it to be made, one cannot but feel that a considerable responsibility rests upon their teachers and leaders. Why are those people thus ignorant of the trend of thought within the Church? What kind of teaching have they been receiving? Three years will, of necessity, elapse between any tentative vote in favor of change and its final ratification. Those three years ought, we should suppose, to present sufficient opportunity for such reassurance. But the work of the coming three years may be made very telling if thinking Churchmen generally will coöperate in this work of educating the masses. The vote at Cincinnati shows that we have about reached the time when the change should be made, even when the extreme caution that characterized many of the deputies be counted as factors against it. It was a happy providence that the movement should have failed by one vote rather than have succeeded by so narrow a margin. But when, in spite of the preponderating votes against the measure cast on the score of caution on behalf of the strongest dioceses in the Church numerically, there is still shown to have been a majority of the Church registered, by the deputies, in its favor, it will be seen how groundless is the fear that such an important

matter might some time be determined affirmatively by a constitutional majority that would, in fact, represent a numerical minority of the Church.

Our good friend, the *Southern Churchman,* says that no speaker on behalf of the change advanced any argument in its behalf. Well, if without any arguments, two-thirds of the deputies voted for the measure, our contemporary must be prepared to admit that the demand for change is the spontaneous, general voice of the Church at large. What the educated world outside the Church thinks of those Churchmen who hold tenaciously to the Protestant name is well expressed, and in perfect good faith, in the article from the *Christian Register* (Unitarian) which is printed in the next column. "There are two parties in that (the Protestant Episcopal) Church, one of which emphasizes the word 'Protestant' in its title. . . . . In other words, one side in the discussion . . . . looks upon its Church as one denomination among many that sprang up in Reformation times and therefore coördinate with the others."

If this view would be repudiated by men who voted to retain the Protestant name, why, in the name of common sense, do they not abandon a word that misrepresents not only them but the whole Church, to the world at large? The fact that every party in the Church repudiates that assumption ought to make it possible for the Church to remove it by an unanimous vote. We believe that it would, if the *Southern Churchman* would help. But we cannot feel that the Church is bound to endure, throughout the length and breadth of the land and in its foreign mission fields, the handicap that results from this inevitable misapprehension, just because there are sections of the Church that refuse their assistance.

THE Corresponding Secretary's report to the American Church Union shows that at last an organization has arisen among Churchmen of our own land which realizes the overwhelming necessity for circulation of reading matter and for campaigns of education. Possibly there was ground for the misapprehensions which some felt when the American Church Union was founded on the general lines of the English Church Union, lest it should prove a belligerent rather than an eirenic force in the Church. National necessities in England throw upon the E. C. U. very largely the defense of Church principles through litigation in secular courts and similar ways that are not called for in America. Here we need rather to impress Churchmen generally with the application of Catholic principles to their own problems and conditions. We do not need to impress it upon our fellow-Churchmen that *we* are Catholics; our duty is rather to show them that *they* are, because their membership is in the Catholic Church and they are pledged to the maintenance of the Catholic Faith.

But if such misapprehensions were natural at the outset, it is clear that they must now have been allayed by the conduct of the A. C. U. It has proven an efficient force in circulating information on mooted questions within the Church, and it has done so in a tactful and eirenic manner. To be eirenic is not to be weak; it is rather to be large-hearted while yet being strong-minded. The intellectual weakness of playing with principles would be, as it should be, resented by the Church at large; while the loving, comprehensive manner in which principles may be presented by large-hearted men will be respected. After all, this eirenic manner is one that cannot be feigned. One must *feel* drawn to his fellow Churchmen in bonds of sympathy before he can exhibit it; and feeling it, he is bound to exhibit that eirenic manner.

The late General Convention indicated, beyond anything else, that Churchmen may win by inspiring confidence in their fellow Churchmen, and they must justify confidence in measure always somewhat beyond the confidence they will actually receive. We shall trust and anticipate that the American Church Union will be a pronounced factor in winning such confidence on the part of the Church at large, during the next three years.

ANSWERS TO CORRESPONDENTS.

E. M. S.—(3) In further reply to your question, correspondents have pointed out that *St. Mary's Messenger* is published at Peekskill, N. Y., in behalf of the Sisters of St. Mary; that *St. Margaret's Half-Yearly Quarterly* is published from St. Margaret's Convent, East Grinstead, England, and in its scope is inclusive of the American work of that order; and that the *Associates' Chronicle* is a leaflet published quarterly by the Guild of Associates of the Sisterhood of the Holy Nativity, at 117 George Street, Providence, R. I.

G. G.—A Church is entitled to be called Catholic when it is in fact an organic portion of the Catholic Church, by virtue of its possession of the apostolic succession in its episcopate; and when, further, it corporately teaches the Catholic Faith and administers the sacraments of the Catholic Church.

ARGUMENTIS.—(1) A lay reader conducting a funeral will be vested in surplice and cassock, to which a biretta or other appropriate head covering may be added for the out-of-door portion.—(2) A cope would be inappropriate to a lay reader at any time.

A. E. D.—At the revision of the Prayer Book after the American Revolution the relative pronoun "which" was changed to "who" wherever there was reference to a person. The passage you have quoted is only one of many similar instances.

H. F. A.—Information concerning the Anglican and Eastern Orthodox Churches Union may be obtained from its American secretary, the Rev. Calbraith B. Perry, Cambridge, N. Y.

W. P. R.—We do not understand your question. In licensing a lay reader a Bishop is, of course, bound by the canons.

CHURCHMANSHIP AS SEEN BY A UNITARIAN.

AS this is written, says the *Christian Register* (Unitarian), another Church is in official session—the Protestant Episcopal Church in the United States of America. There are two parties in that Church, one of which emphasizes the word "Protestant" in its title, and the other the phrase "The Church in the United States of America." In other words, one side in the discussion, upon admitting ministers of other denominations to its pulpits as ministers, looks upon its Church as one denomination among many that sprang up in Reformation times, and therefore coördinate with the others, while the opposing side holds that it is a national branch of the Catholic Church and derives its authority, like its Roman sister, from Christ. The latter view seems to be gaining ground, and, if the historical connection can be proved to be unbroken, this would seem to be the foundation on which the Episcopal Church appears likely to settle and to be conscious of settling more and more firmly.

We who are not of that Church may well watch the progress of this idea of itself with interest; but, so far as it becomes clear and firm in the minds of American Episcopalians, must we not only recognize it, but expect to be shut out from official recognition as churches and as clergymen? As to the bearing of this doctrine on the position of clergymen not ordained by the method which this Church considers essential, we must accept the exclusion of them, not as an act of wilful and arbitrary temper, but as following directly from the fundamental belief of the Church concerning what makes a Church and a clergyman. So far from being pleased, on the other hand, when some good-natured Episcopalian neighbor shows signs of recognizing our minister as an official equal, we ought to suspect his sincerity as of one who tampers with principle for the sake of gain. The honest liberal, who stands firmly by his broad and inclusive principles, must not only expect, but demand, of his Episcopalian neighbor that he be as true to his, and must feel toward the clergyman who forgets his principles in mere good nature and companionableness, as he would toward any other man who barters his convictions for temporary gain. In any controversy that may arise the axe must be laid at the root of the tree, and not be content with lopping off a branch. We have nothing to fear from any body that stands frankly and consistently by its fundamental principle. It is with us in the deeper service of God which all who are true to themselves thereby enter. It is the man who tries to act as a liberal while holding his place with Churchmen, who cries, "Peace, peace," when there can be no peace, but a sword, who is all things to all men if by any means he may gain over some in a way which St. Paul never would have approved, that we have to watch. There are plenty of them, but so much the more must we honor those who fight us fairly and hold their flag where all men can see it.

SIX THINGS are requisite to create "a happy home." Integrity must be the architect and tidiness the upholsterer. It must be warmed by affection, and lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the glory of God. To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labor tends, and of which every desire prompts the prosecution. It is indeed at home that every man must be known by those who would make a just estimate either of his virtue or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honor and fictitious benevolence.—*Johnson.*

BLUE MONDAY MUSINGS.

IN a fascinating book, too little known, *The Life of Hodson of Hodson's Horse,* I found an extraordinary letter, written by the gallant young cavalry officer, at twenty-nine, after some years' experience in Hindustan with Christianity much to the background. It is well worth reprinting, for its tribute to the educational value of outward dignity and splendor in the Temples of God. *"Cui bono?"* people ask when they see new Cathedrals being built. Perhaps this will help to answer the scornful question.

"You should come and live in India for five years, if you wished to feel the benefit of our 'established' forms of Christianity. Even the outward signs and tokens of its profession—Cathedrals, churches, colleges, tombs, hospitals, alms-houses—have, I am now more than ever convinced, an influence on men's minds and principles and actions which none but those who have been removed from their influence for years can feel or appreciate thoroughly. . . . A few Cathedrals and venerable-looking edifices would do wonders in our colonies. Here we have nothing physical to remind us of any creed but Islamism and Hinduism. The comparative purity of the Moslems' creed is shown admirably in the superiority in taste and form of their places of prayer. Christianity alone is thrust out of sight! A barrack-room, a ball-room, a dining-room, perhaps a court of justice, serve the purpose for which the 'wisdom and piety of our ancestors' constructed such noble and stately temples; feeling, justly, that the human mind in its weakness required to be called to the exercise of devotion by the senses as well as by reason and will; that separation from the ordinary scenes of every day life, its cares, its toils, its amusements, is necessary to train the feelings and thoughts to that state in which religious impressions are conveyed. I have not seen a church for three years and more, nor heard the service of the Church read, save at intervals in a room in which, perhaps, the night before, I had been crushed by a great dinner-party or worn out by the bustle and turmoil of suitors. The building in which one toils becomes intimately associated with the toil itself. That in which one prays should at least have some attribute to remind one of prayer. Human nature shrinks for long from the thought of being buried in any but consecrated ground; the certainty of lying dead some day or other on a field of battle, or by a roadside, has, I have remarked, the most strange effect on the soldier's mind. Depend upon it, the same feeling holds good with regard to consecrated places of worship. You may think this fanciful, but I am sure you would feel it more strongly than I do were you to live for a time in a country where everything *but religion* has its living and existent memorials and evidences."

THERE FELL into my hands the other day a rare reprint of an extraordinary book of the seventeenth century, *De Daemonialitate,* by a Franciscan friar of the strict observance, one Father Luigi Maria Sinistrari d'Ameno, Consultor to the Supreme Tribunal of the Holy Inquisition at Rome, who died in 1701. It is an elaborate discussion, according to true scholastic principles, of the nature of demons, fauns, *incubi* and *succubi,* and other non-human beings, with a careful discrimination between evil spirits from hell and those woodland sprites, satyrs, fairies, elves, etc., who are, as he maintains, the "other sheep not of this fold," of which our Lord speaks. There are interesting collections of patristic references to such beings, illustrations from classic writers, and a long dissertation on the history of Tobit: all of which is undoubtedly important if true. But one personal experience of the good Fra Luigi Maria himself is worth translating, for its ingenuous simplicity: comment would surely spoil it.

"In the convent of the Grand Chartreuse, Ticino, lived a deacon named Augustine, who was tormented by a certain demon with annoyances intolerable and almost incredible. All spiritual remedies failed, the exorcists acknowledged. The vicar of the convent, as the deacon's spiritual director, consulted me. I counselled a suffumigation of spicy perfumes in his cell, and ordered him to wear sweet-smelling bags of herbs. Further, as he was an inveterate smoker, and loved brandy greatly, I advised that his tobacco and brandy be scented with musk. The demon appeared to him under different forms, as a skeleton, an ass, a hog, an angel, a bird: sometimes he disguised himself as a friar: and once he came as the Abbot himself, and exhorted him to purify his conscience, to trust in God, to have frequent recourse to penance. He persuaded him to make his confession then and there, recited with him *Exsurgat Deus* and *Qui habitat,* and *In Principio,* genuflecting at *Verbum Caro factum est;* and afterwards sprinkled the cell with holy water, blessed the bed, and enjoined the demon never to dare torment the friar again. But he betrayed himself by disappearing instantly, otherwise the poor deacon would have believed him to be in reality what he pretended. That wretched demon, so far from being terrified by the fumigations I had recommended, assumed the appearance of the poor Augustine, went to the vicar and begged for more musky tobacco and brandy, things which he averred he loved passionately. Having obtained them, he vanished like winking, so proving to the vicar that the demon had been playing with him; and this was amply confirmed by the deacon's oath that he had not approached the vicar's cell all day. Hearing all this, I inferred that the demon was not aqueous, but igneous, or at any rate aerial, since hot things gratified him. The deacon himself was bilious; and that strengthened my opinion, for demons attack those of a contrary temperament to their own. So I advised the vicar to hang over the window and door of Augustine's cell bundles of herbs cold by nature, like mandragora, spurge, and water lily. Marvellous! The demon appeared once more, but only outside the cell, unable to enter; and when the deacon asked why, the only response was curses against me for having advised that means of defence. Then he vanished, never to return!"

It is like a bit out of "Dracula," or "A House of Souls," is it not? But even one naturally far from Sadducean incredulity may be pardoned for wondering whether brandy and tobacco (extraordinary gratifications for a monk of the Grand Chartreuse, surely!) may not have been wholly responsible for the demon.

A PENNSYLVANIA correspondent, interested in a recent comment here on sitting as a posture of prayer, as recommended to Chicago Presbyterians, sends me an extract from the Record of the Presbyterian General Assembly, 1849, p. 255—"Posture in Public Prayer":

"On an overture from the Presbytery of Philadelphia, asking the Assembly to adopt measures for the arrest or abatement of the growing evil of sitting in public prayer, the Assembly took action, viz.:

"While the posture of standing in public prayer, and that of kneeling in private prayer, are indicated by examples in Scripture, and the general practice of the ancient Christian Church, the posture of sitting in public prayer is nowhere mentioned, and by no usage allowed, but on the contrary was universally regarded by the early Church as heathenish and irreverent, and is still, even in the custom of modern and Western nations, an attitude obviously wanting in the due expression of reverence, therefore this General Assembly

"*Resolve,* That the practice in question be considered grievously improper, whenever the infirmities of the worshipper do not render it necessary, and the ministers be required to reprove it with earnest and persevering admonition."

In 1857 (p. 58) the above was reaffirmed.

HERE IS another poem of Childhood, worthy to be set with some of those that have heretofore been reprinted here, surely, and suggested, I venture to conjecture, by Longfellow's "Sandalphon." (Ah, what a loss our generation suffers from its neglect of Longfellow! I can hear "Sandalphon" echoing out of the past in matchless music, as my mother used to recite it to me when I was a tiny child):

"THE PRAYERS.

"I was in heaven one day when all the prayers
Came in, and angels bore them up the stairs
Unto a place where he
Who was ordained unto such ministry
Should sort them, so that in that palace bright
The presence-chamber might be duly light;
For they were like to flowers of various bloom:
And a divinest fragrance filled the room.

"Then did I see how the great sorter chose
One flower that seemed to me a hedgeling rose,
And from the tangled press
Of that irregular loveliness
Set it apart—and—'This,' I heard him say,
'Is for the Master': so upon his way
He would have passed; then I to him:—
'Whence is this rose? O, thou of cherubim
The chiefest?'—'Know'st thou not?' he said and smiled,
'This is the first prayer of a little child.'"

—Rev. Thomas Edward Brown.

SPEAKING of "P. E." and "E." (I believe we weren't at the moment, but we have been lately), a photograph of the little church in Vermillion, S. D., lies on my desk, carefully labeled by the photographer who sells it, "Episcable Church." A rival artist marked his negative, "Episcopol Church"; and near by a cheerful sign painter has adorned another edifice with an inscription, "Methodist Episcopil Church." What a judgment on us for flaunting one order of the sacred ministry to the exclusion of the others, as if there was ever a *Church* that was not Episcopal, or as if the Church were not as truly and essentially sacerdotal or presbyterial! "What can a Bishop do that a priest can not do, ordination excepted?" wrote St. Jerome. *Apropos,* someone was looking for St. Martin's Church, Brooklyn, recently, and asked his way of a maid sunning herself on the step. "Do ye mane High Episcopal or Methodist Episcopal? I can tell ye where both of 'em is!"

PRESBYTER IGNOTUS.

GENERAL CONVENTION

THE SOCIAL SERVICE DAY.

PERHAPS the most important of the days devoted to matters other than those of the General Convention proper, was that which had been arranged for the consideration of the attitude of the Church in Social Service, in which the Joint Commission on Capital and Labor coöperated with the unofficial bodies within the Church and with those representative of single dioceses. There were morning, afternoon, and evening sessions, the latter of them held in the main auditorium of the House of Deputies. In each of these three sessions there was a keen note of practical application of gospel ethics toward the problems of society in the twentieth century.

THE MORNING SESSION.

The BISHOP OF MASSACHUSETTS presided in the morning, and Bishop Spalding of Utah told some very plain truths in regard to what is required of Churchmen if they would fulfil their social duty. "The charity for which the Church is thought by many to stand, the patronizing of the poor man by the rich man," said Bishop Spalding, "seems to me very near the surface of things. I doubt if one half the Church understands what is meant by service and what its duty is to those whom it seeks to help.

The Social Duty of Churchmen

"The salvation of labor cannot come through the trades union movement. It cannot come through any of the compromise methods we are adopting to-day, because the trouble is radical and we must reach the roots of it. We don't want charity, in the old-fashioned sense; we want justice.

"I happened to be sitting beside a distinguished member of the House of Deputies last night, who was lamenting the passing of what he chose to call 'good old England.' The Bishop of Salisbury had been paying him a visit and had poured into his ears a tale of woe, in which he complained that he had actually been forced to make some sort of estimate of the value of his real estate, on account of the innovations introduced by Mr. Lloyd-George and the Labor party. Good old England was in serious danger of being lost forever! It is against just such prejudice as this that we are forced continually to fight. We have to get to the root of the matter and educate men to a different view of duty.

"I think our greatest task will be to convince labor leaders that we are in earnest. Such is not the tradition of the Church. But we have ceased to call ourselves a commission upon capital and labor, and the committee's last report contains, I think, only one relic of the old superstition—the assumption that the old wage scale is going to last forever; a thing many of us know to be a perfect absurdity. Our campaign, then, will be to teach, and to inculcate in those who are the stewards of great wealth, some sense of the duties of their stewardship."

The Rev. Dr. A. G. CUMMINS of Poughkeepsie, N. Y., read a detailed paper on "The Diocesan Social Service Commission; Purpose and Scope of the Work." "The Social Service Commission exists," he said, "because the Church is brought face to face with two crises, one external and one internal. Experts agree that we have the greatest plutocracy in the world. The little farms, the backbone of the nation, are fast disappearing, sucked up by a process analogous to that which preceded the decline and fall of the Roman Empire. Wages have traveled in a prairie schooner, while profits have taken the Pennsylvania limited. The second crisis is within the Church, and is met when we try to answer the question: Is the Church doing anything to meet these appalling conditions? We are told by outsiders that she has hopelessly lost hold on the people, and it is hard to deny it. A prominent man wrote recently: 'Clergymen do not occupy the high place they once did in the community. If they are to regain it, it must be by identifying themselves with the movement toward social democracy.' And we must admit the truth, at least, of the first half of the statement.

Diocesan Social Service Commission

"Why have the clergy lost their old influence? Why is the Church continually losing ground? Partly because her leaders, as is often true in her triennial conventions, have a certain wooden quality. There is a lack of virility in their preaching; therefore, men do not attend service. There is a lack of local color in their sermons. It is often reminiscent rather than constructive. Parish work busies itself with a lot of petty parochial business and neglects the main issues. We have an inherent fear of taking a firm stand."

CLINTON ROGERS WOODRUFF spoke on the "Coördination of the Social Work of the Church." After summing up the activities within the Church, he said:

Co-ordination of Social Work

"It is complained that the State is taking the place of the Church, and, if we regard social work, this is in a certain sense true. It ought not to be, however. The State is conducting many most laudable and efficient activities, which the Church ought not only to coöperate in, but to lead. The Church must organize its forces, so as not to lose anything by overlapping and duplicating. The main problem before us is the coördination of our activities. I think we ought to have a General Social Service Secretary in the mission house at New York, and smaller organizations throughout the country. We could then make a beginning of effective work."

Rev. ERNEST DEF. MIEL of Connecticut outlined a practical programme for such organization. He advocated making the local diocesan organizations first of all bureaus of publicity; to give the public information on social needs, and thus create a sentiment which might lead to constructive action. First the public must be educated, then it will force legislation to meet the need, he urged.

Practical Programme Outlined

Rev. HUBERT W. WELLS of Delaware declared himself "a Christian Socialist: that is to say, a Socialist dominated by the spirit of Jesus Christ. We should not hesitate in taking sides in this question," he continued, "and our first aim should be to break down the old superstitions. We must turn the working man away from his political leaders to the Church for guidance; then we shall have a body of men with whom we can work."

THE AFTERNOON CONFERENCE.

Clinton Rogers Woodruff presided at the afternoon conference, when the addresses by the Rev. Charles N. Lathrop of San Francisco, Dean Sumner of Chicago, and Rev. Theodore I. Reese of Columbus, Ohio, were given.

Mr. LATHROP, speaking on "The Parish and Social Service," gave recognition to the service for social righteousness that has been performed in recent years by our "institutional churches." Such churches however, have partly accomplished the need for which they were created, by reason of the added social responsibility accepted by modern boards of education, etc. "We are now facing a new requirement. The time for mere charity work has given way for the requirement for every Christian to know why charity work is a necessity at all. What is the matter with society that it works out the billionaire and the million men near want? The causes of poverty, of crowded tenements, of all social failures, all the diseases of our body politic—these are pressing questions to-day.

"The Parish and Social Service"

I. THE INDUSTRIAL SITUATION.

"It is the duty of every Christian man to study social conditions that result in such an apparent injustice, that on the one hand we have a society living in a luxury more profligate, a magnificence of greater glory than I venture to say has ever been known in the history of the world, and, on the other, we have in the face of rising prices an increasing difficulty for the average man to earn money enough to dare raise a family.

"It is not the province of this address either to undertake a study of society, or to present my own personal view of what the disease is. I only say that we have got to go further than the traditional dole of charity. For too many years the conventional picture of the sweet lady carrying food to the poor has passed current with our Church people. To-day, it is the woman's duty as much as the man's to ask what made the charity necessary, and to ask whether she has not her part in the blame. We must go deeper. It is our business to know the reason for this apparent injustice."

After citing the large amount of interest paid by the people on bonds and stock of public utility corporations in excess of actual values, he observed:

"But now one word of caution and explanation. I cannot see any personal moral obliquity in the mere act of making large amounts of money in any special privilege, industry, if the people will to have it so. I repeat that it is a social injustice, but social injustice is not necessarily a personal sin. If it were, most of us would be personally sinful, for most of us, I believe, are tangled up in conditions that are more or less unjust from the wider social view. My only point here is that every Christian ought to know enough about conditions to come to some constructive conclusion. I think it is our duty to read, to study, to investigate; practically, I think every Christian ought to take the publication called the *Survey*. Personally, too, I have found a book by H. G. Wells, *The Future of America*, stimulating and helpful. I take it for granted that every parson, at least every one here, is familiar with the Pittsburgh Survey.

"I have said that social injustice is not necessarily a personal sin. I hasten further to say that circumstances almost necessarily come in with any public corporation that is guilty of social injustice that make such a corporation guilty of positive wrong doing and even crime. And here I reach my second division.

II. THE BUSINESS CONSCIENCE.

"I believe under this heading we come to what needs to be a careful work of the parish. We need to weigh; we need to agree; we need to express ourselves clearly. For I find abroad in our country a most iniquitous and depressing doctrine, that the business man "can do no wrong," and for this reason forsooth, because the business conscience is a peculiar and special conscience, different

from the Christian conscience or the Father's conscience; and we have this delectable picture of the business man in his home, the Christian father and devoted, gentle husband, a faithful communicant, but in the business world a ravening wolf, seeking whom he may devour. For instance, in my own city I have found men of business position and prominence in religious circles, publicly justifying the use of money to influence legislation, or refusing to express themselves clearly against such kind of action. I have found too, an equal indifference and even hostility among business men to any consideration of the social justice of their own part in industrial conditions, and a thoroughly unchristian desire to exercise their own profitable lines of activity regardless of any consideration of social justice, or even personal responsibility.

III. THE CIVIC CONSCIENCE.

"The parish in its social service has a third duty, to *create* the civic conscience. I use that word create, because, speaking practically in the United States to-day, there is no civic conscience. Here we have to do pioneer work. This lack has come from the fact that the city is a new thing to us. Most of us live in cities, and this development of city has come in the last twenty years. Now consider for a moment your dependence on your city government, in such matters as transportation, schools, housing, gas, water, milk, etc.

"The true difficulty lies in the fact that we have no civic conscience developed among our people. Systems can never cure this difficulty. No matter how easy a system may make it for a citizen to show his desire, no effective change can be made until you develop that desire. Now I believe that the development of a civic conscience is of vital importance, if we are to maintain the institutions of our democratic country. I believe that government cannot be sustained unless such civic conscience is developed. I know that government affects not only the health and life of children unnumbered, but also the thousands in our state and city institutions. The penitentiaries of our country are, I know, in many cases a spot on our civilization, and a crime against our Christian profession. I know further that the city and county jail of San Francisco is a plague spot in the physical as well as in the moral sense. I could give you details that are distressing and horrible to me, but I forbear; it is no use: for one cause is at the base of all these disgraceful conditions. This cause is the utter deadness of the civic conscience. I am tired of dealing with small, individual efforts at improvement in a single institution. I believe that such improvement is necessarily short-lived. It will die as soon as an individual is removed. The only reformation worth working for or worth considering is the reformation of our entire system through the development of our civic conscience. Our government is a popular government. It reflects the will of the people. It is no use in any reformation that does not rest ultimately on the popular will, stirred and fired by the civic conscience.

"Now one word of explanation. I do not mean at all that the Church should ever take up politics. What I do mean is that every Christian must be a politician, devoted to politics, for politics in its true sense means government in action. I cannot conceive of a higher vocation for human activities than the vocation to have a part in politics, which means government in action. But the Church of course, itself and its organizations should not go into politics. It can, however, give people a true sense of their dependence on the state and of their reciprocal duty to maintain, to develop, to improve the activities that the State has to carry on. The Church must deal with conscience. I believe it is as much the duty of the Church to develope conscience as to administer the Sacraments.

SUMMARY.

"To sum up, I believe in the first place that everybody ought to take the *Survey;* and that everybody ought to be reading and considering our industrial system. In the second place, I believe that our people, clergy and lay, ought to know something of the true meaning of what conscience is and to consider thoughtfully the problems that each conscience in our modern life must meet. Lastly, I believe that the Church must take a vital, intense, serious interest in the community. There should never be an election that the Holy Communion was not celebrated with a special Collect, Epistle, and Gospel. I believe that never should a national holiday go by, the Fourth of July, or the 22d of February, without special celebration, with a special Collect, Epistle, and Gospel. I believe that the greatest work the Church can do to-day for the community in social service is the development of a keen, enlightened civic conscience. We must read and we must pray.

"Finally, behind all these practical conditions that I have been presenting, there looms high above the great human passion for an ideal justice, for the perfect law, for a condition of the state where justice shall reign supreme. This is the goal to which we press on, and we need to remind ourselves that an imperfect civic conscience, or a business conscience that implies a double standard, or a blind indifference to injustice in the matter of the distribution of this world's goods, means ultimately that our people lose this supreme moral hunger. Justice is the greatest human ideal that humanity by itself has ever developed or ever can develop, and I believe this virtue of justice, developed as it was long before the incarnate Son came in His glory, is one of the marks by which we can recognize the world wide brotherhood of the human race, that we are one in being created in the image of God. It would seem a sad commentary on the result of His sacrifice if there ever would come a time in a Christian nation, and especially in His own Church, when a follower, whether priest or layman, could claim that any effort to attain such justice lay outside the domain of the Church's interest."

Dean SUMNER spoke on the subject, "How Can the Church Coöperate with Social Agencies?" saying in part:

Co-operation with Social Agencies

"Two avenues are open to her: first, to inspire and strengthen men to great deeds; second, to coöperate and point the way.

"(*a*) The inspiration to social service comes from a religious instinct, inspired directly from God's altar, or inherited from a praying father or mother. Strength to carry on a work glorious in itself, but with no strength sufficient in itself to bear one up under its discouragements and heart aching experiences—such strength comes only from God Himself. Do you know what it is to live in poverty and vice? If you do not, then ask any priest of our Church who is ministering to the poor, sick, and fallen, how he is able to see it all and still lose none of his faith in God, and he will tell you that it is his faith in God that enables him to do it at all. I do not want to overlook for one moment the fact that as ministers of Christ our primary commission is to save souls; but let us remember that He commanded us when He said: 'I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink,' etc.; let us not forget, too, that if the civic and social problems of to-day could be solved, the greatest menaces to morality, Christian virtue, and salvation would be removed.

"(*b*) Coöperate. Can the Church alone sufficiently cope with the situation? No, she has not the means, the men, or the machinery; she must coöperate with other agencies.

"In order that my address may be clear, I propose to take up briefly five phases of the Civic, Social, and Philanthropic problems; attempt to show the need for their solution, cite organizations trying to bring about such solutions, and plead for the coöperation of the Church with the same: (1) Community Life; (2) Industrial Questions; (3) Immoral Influences; (4) Philanthropy; (5) The Child.

"(1) Community Life presents the problems of congested districts, bad housing with its immoral and unsanitary conditions; public health and preventive measures to prevent contagion; the need of honest and efficient control of public affairs and public utilities. There is the greatest need for coöperation with the Board of Public Health and all agencies looking to better housing and sanitary conditions. Is there a more Christian thing than for one to see that every helpless infant has pure food and pure milk, that it may grow strong and well to bear eventually the burdens which labor and society place upon it? Well may we support the milk depots scattered through the poor districts of our cities.

"(2) *Industrial Questions.* I regret that I must enter only briefly into this phase of our discussion. The Church has a great duty to organized labor and organized capital, and the great opportunity of knowing more about the object and aims of labor unions, looking to a sympathetic attitude towards the labor problems of to-day. She has a duty in demanding a living wage for honest labor. Occupational diseases and accidents, especially in the case of the bread winner, make for poverty; well may she exert her influence toward preventive measures and industrial insurance. If the Church does nothing to preach morality of investment, then nobody else will. Well may she preach against the dangers of concentration of the industrial wealth and power of the country in the hands of a few private interests; well may she build up a public opinion that will support a just solution of these difficulties.

"(3) *Immoral Influences of the City.* The saloon is the greatest menace, as at present conducted, to good moral conditions; statistics in abundance show its degrading influence—a sad spectacle of the twentieth century inefficiency in dealing with social problems. The Church has failed to combat it successfully; she must coöperate with other organizations. Whatever may be our differences of opinion regarding local option, prohibition, and regulation, we must agree that the saloon, as we know it to-day, must be reorganized or be annihilated entirely. Let us be constructive; let us supply something to take its place. If we must have the saloon, let it be of one room, with no place in the rear for women to congregate and entice unsuspecting youth; no place in the basement for gambling, no rooms above for the practice of the social evil, and no social allurements or entertainments to make it attractive; let us at least regulate it and take away its present attending lawless degeneracy.

"*Social Evil.* I regret that I cannot discuss this subject, because of the vote of the Chicago Vice Commission that its members be requested to make no addresses on the subject until after January 1st, when it will make its report to the Mayor and City Council. I beg of you to inform yourselves of this mighty and perplexing question. Organize a Vice Commission in your city to study the conditions and assist in removing this cancerous growth. Remember always that this is a man and not a woman problem, that the Church's great work is to change the heart of men.

(4) *Philanthropy.* No longer can the Church care for the poor of our communities. We must, therefore, coöperate with the Associated Charities and Relief and Aid Societies. Schools of Philan-

thropy established in New York and Chicago and other large cities, teach scientific investigation and relief. It seems sad that we must divorce philanthropy from religion in this way, but the parish priest of even the smallest city has neither the time nor the strength to investigate cases presented to him, to keep adequate records, to be a friendly visitor, and to prevent reduplication of relief.

"(5) *The Child.* Poverty is terrible, especially so when it attacks the child. The burden of poverty falls as an awful load upon the child, who is no more responsible for its condition than it is for its birth. The first years of the child are important. A child of poverty is handicapped from the start; forced to bear the burden of labor at a tender age; poor, illiterate, devitalized, the child grows up in inefficiency, an object of pity, a menace to society. The child is a slave to machinery; certainly this country has no need of child labor. So long as we have the working girl who has grown up from the working child, we shall have the Magdalen. Two agencies are open to us: the public schools, and the Juvenile Protective Agencies. Our greatest need to-day is a national Child Bureau with national Child Laws.

"And so I close with the appeal to the Church, to her priests and her laymen; to give of their time, energy, and means in the support of those agencies which the Church in her economy has not the power to maintain, and to place the Church in the forefront, that she may be an inspiration and leader in all good works for social betterment, for moral and civic uplift, and to give to every man, woman, and child that gift which belongs to each and every soul of God's kingdom here on earth—that which the Master promised when He said: "I am come that they might have life, and that they might have it more abundantly."

"The Church and Labor"

The Rev. THEODORE I. REESE, who mentioned that he was an honorary member of the American Federation of Labor and chairman of the Ohio State Board of Labor Arbitration, spoke on the "Church and Labor." He declared that statistics show that modern organized labor does not consider the Church as representing the Christ-like spirit, but regarded it rather as an exponent of capital. He said this condition could not be improved unless the Church realizes the labor problem is a Christian problem and that the true principles of democracy and Christian brotherhood cannot be brought into it except as the spirit of Christ gives free expression to this movement. He gave two practical suggestions whereby the Church could "coöperate with the labor movement, the first, by ministers relating themselves as fraternal delegates to local labor bodies, and in this relation maintaining a neutral position between capital and labor."

IN THE EVENING.

It was in the evening that the greatest attendance was enrolled, especially by reason of the fact that deputies in attendance at the Convention on the last day of the session but one were, for the most part, unable to attend the sessions of the day, but in large numbers showed their interest at this night session. The BISHOP OF MICHIGAN presided and struck a keynote for the evening when he said:

"Popular Protestantism is almost wholly concerned with individual salvation. There is no such thing as individual salvation.

Salvation and Environment

Environments exist in which it is as impossible to grow and develop a Christian character as to grow a rose in an ash barrel. We cannot preach chastity without considering the tenement house problem, or temperance without realizing that poverty leads to drunkenness, as well as drunkenness to poverty.

"The Church has its social responsibility. But it has more than to minister to the wounded. It is more than a train of Red Cross nurses. It has got to go below the surface and reveal the causes of the strife, and witness for social justice as well as minister. We need a new version of the parable of the Good Samaritan. It is high time the Church saw the Jericho road cleared of thieves and robbers."

The absence of social and economic discussion from the pulpits of the Church was upheld by DEAN HODGES of Cambridge, Mass.

The Business of the Minister

"Many of the criticisms of our Church arise from the objection that little is heard from our pulpits of the details of the reformatory work of the day," he said. "It is true and right that this should be the case. The business of the minister is to celebrate the sacraments and conduct the services concerning the unseen world. By this ministration he sends the worshippers out to battle against sin and wrong, not by becoming a doctor or teacher or reform agent himself. The minister's specialty is the religious."

JOHN B. LENNON of Washington, D. C., treasurer of the American Federation of Labor, made a plea to Churchmen to give their support

A Plea for Organized Labor

to organized labor, and particularly to the causes for which organized labor pleads in the legislatures of the several states. "For a hundred years," he said, "the labor movement has been the only organized one to save the children from the factories. I have appeared in many states in this cause. Not once has a preacher ever stood by me. Let's make this one fight together. If we can make this one fight successfully we can weld the Church and all humanity together.

"Woman labor is increasing, and will continue to increase for the next 40 years at least. Organized labor is the only institution asking the same wages for the women as for the men when they do the same work.

"But everywhere you see women receiving 15 to 40 per cent less for the same work than the men. Why? Simply because their sex allows them to be taken advantage of, and they are taken advantage of. We ask the Church to raise its voice in protest until we can put the women on an equal industrial plane.

"You have got to bring men to Christ with higher wages. It is generally accepted that a man should get a wage which will enable him to live. Yet without an investigation I venture to say that girls in department stores in this city are getting $3 and $3.50 a week, a salary that they cannot live on decently. If the Church people would take just one store and say 'we won't buy from you until you give a living wage,' that store would go out of business or some other would come in which would give a decent living to its girls. I know of thousands of children who cannot go to Sunday school in their own neighborhood because their parents do not get enough money to dress them decently.

"When there is a contest in a community and labor claims that the principles of these resolutions are involved, we want the ministers to make an investigation, and whatever the truth is, tell it to the community. We feel we ought to have the coöperation of Christian people to let the world know conditions. If it knows, public opinion will correct the evil. Labor does not ask charity. It asks only what is just and right.

"I hold several opinions not altogether popular within organized labor nor without. I am convinced that labor will continue to groan under a great handicap as long as the legalized saloon is permitted to carry on its damnable business on every street corner. I will not lift my voice in any cause without disclaiming against this curse of the laboring man."

The address of BISHOP ANDERSON, who followed Mr. Lennon, took much the nature of a reply, in which he indorsed Mr. Lennon's de-

Address of Bishop Anderson

mand that the Church look toward the laboring man, and his declaration that the Church needed the laboring man as much as he the Church. He devoted himself chiefly to the annihilation of the objections of clergy and laymen, many of whom, he surmised, the delegates would find at home to question their actions at the convention.

"Many clergymen look upon this social work as a modern fad," he began. "While this particular work is not the whole gospel, it is of the very essence of the gospel. The reason we haven't done the things through the Church is because of the suddenness with which the problems have come upon us. The reason the Church has not been able to do more is also that it has had to work in the dark. When Moses brought down the commandments, stealing was a matter between two men. Now it is possible for theft to be committed on the most gigantic scale without our being able to find out who is the thief.

"We must individualize our responsibilities before we can socialize our Christianity. The first great need of the present is to fix the responsibilities—to point out the man in the city, the state, or the corporation who outlines the policy.

"We must have a social gospel to meet the times. It is the old gospel applied to the present. I am astounded sometimes. Though we see thousands of pure women suffering with dread diseases and boys and girls led astray, I am surprised sometimes at the silence of the Church just because the subject happens to be an unpleasant one.

"If we don't provide the social gospel somebody else will. The Anarchists or the Socialists will try to fill the need. Unionism cannot fill it alone, we have just heard from the treasurer of its great organization. Neither can the other two.

"Three things stand out in this convention far above Suffragan Bishops and the other business, three great streams of thought. First is Christian education, second Christian unity, and third social righteousness. All stand together. We have got to give Christian children to the world or the Church will go out of business. We must have Church unity or the Church will lose its power. How can it bring out the gospel of social service when so much weakened by division? The Church must take the social doctrine or the Christian Church will be found ineffective in our midst."

"NEVER WAS IT more necessary or expedient to emphasize the Catholicity of the Anglican Church than now. Her historic continuity, her episcopal succession, her true and lawful priesthood, her orthodox faith, her cycles of fast and festival, her theological symmetry, her power to make saints—these are her glories, these were not broken in upon by the English Reformation. On the other hand the Reformation, especially the imported continental Reformation, created a new atmosphere, a new life, a new environment. In that environment God has placed us. He who believes that God reigns must recognize the Reformation as providential. Is it not also manifestly providential that even the Protestant world was not left without a Catholic Church? Therein is our mission—a Catholic Church in a Protestant world."—Gethsemane *Parish Paper.*

REPORT OF THE JOINT COMMISSION ON THE RELATIONS OF CAPITAL AND LABOR.

THE Joint Commission on the Relations of Capital and Labor begs to submit the following report:

Since the last session of the General Convention the Commission has lost its first chairman, the late Bishop of New York. From the beginning of his episcopate identified with every important movement for social betterment, Bishop Potter was an admirable embodiment of the purpose for which this Commission was established. He was thoroughly versed in the great social problems of our time. His sympathy touched rich and poor alike. Fair in spirit, careful in judgment, fearless in utterance, he was trusted by all classes. His commanding influence was potent in removing from the Church the stigma of indifference to social and industrial conditions. He was succeeded in the chairmanship by the Bishop of Massachusetts. The vacancy in the Commission has not been filled.

So far as our Commission is concerned, the most important single event since 1907 bearing upon social conditions is the meeting of the Lambeth Conference. The importance of this meeting lies in the fact that the keynote of the Encyclical issued by the Conference, as of the various reports and resolutions appended, was social service.

In relating the work of the Church to the social movements of the time, the Encyclical points out that—"By the power of the truth which it carries and declares, the Church is constantly serving the cause of true progress. But it has a further duty—to be watchfully responsive to the opportunities of service which the movements of civil society provide. The democratic movement of our century presents one of these opportunities. Underlying it are ideals of brotherhood, liberty, and mutual justice and help. In these ideals we recognize the working of our Lord's teaching as to the inestimable value of every human being in the sight of God, and His special thought for the weak and the oppressed. These are practical truths proclaimed by the ancient prophets and enforced by our Lord with all the perfectness of His teaching and His life. We call upon the Church to consider how far and wherein it has departed from these truths."

In such a spirit in the various reports and resolutions, the Conference touches upon all the great social problems of the day. Its wise and clear words should be read and studied by everyone whose interest is alive to those manifold terrible questions which press society for an answer. As especially related to the field of our work, we call attention to certain of the principles laid down concerning property:

> "48. The Church should teach that the Christian who is an owner of property should recognize the governing principle that like all our gifts, our powers, and our time, property is a trust held for the benefit of the community, and its right use should be insisted upon as a religious duty.
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> 49. The Conference urges upon members of this Church practical recognition of the moral responsibility involved in their investments. This moral responsibility extends to—(*a*) the character and general social effect of any business or enterprise in which their money is invested; (*b*) the treatment of the persons employed in that business or enterprise; (*c*) the due observance of the requirements of the law relating thereto; (*d*) the payment of a just wage to those who are employed therein."

Significant of this same steadily increasing interest is the establishment of Diocesan Social Service Committees in twelve dioceses and one missionary district. Their growth has been fostered by members of this Commission as well as by the recommendation of the Lambeth Conference that every diocese should have some such body. The work of these diocesan bodies as revealed in their printed reports has been comprehensive, careful, and thorough. In most cases they have limited their activity to investigation and report; but in some instances the Committee, either through individual members or sub-committees, have assisted actively in the furtherance of legislation, and it is quite evident that the individual members have been constantly active and influential in all such matters.

The range of topics upon which reports have been made is very wide. All the committees whose reports have been accessible to us have dealt with the problems of childhood, especially child labor, truancy, and sex. All have investigated Public Health questions. Some have studied tenement house conditions, and one at least is responsible for the draft and passage of the Tenement House Ordinance of one of our great cities—San Francisco. The social evil, amusements (theatres, gambling, slot-machines, and the like) and temperance come next in interest. The New Jersey Committee studies marriage and divorce questions. Chicago contributes a very interesting study of the attitude of labor towards the Church. Several committees give lists of books to guide the clergy and others in their reading.

We have felt it worth while to mention these details in order to make clear to the Church the possibilities of this movement. Many dioceses have been slow to take up such work. Some have been afraid. There is, however, nothing beyond occasional rashness to fear. There is everything to gain. Such a committee gives to a diocese a constantly growing number of active workers, a general diffusion of knowledge among the clergy and laity, and the formal pledge of the Church to play her part in the great work of social improvement.

We are impressed in reviewing these reports with the need of better coördination among the dioceses in their work and of better general guidance of the movement. We regret that Bishop Potter's death put an end to plans which he had in mind for carrying out the instructions looking in such direction given to us at the last convention. The work should be done. It cannot be done effectively by so small a Commission as at present established. We append, therefore, to this report resolutions discharging the present Commission and establishing a larger one with title conforming more nearly to those in use by most of the diocesan committees.

This needed work of coördination has been undertaken unofficially with considerable success by the Christian Social Union and the C. A. I. L. At Trenton last May, a conference of Diocesan Committees was held under the auspices of the Union, as in New York two years ago under the auspices of the C. A. I. L., and its officers have kept in touch with the various diocesan workers and endeavored to keep them in touch with each other. The Union has also vigorously prosecuted its other work of issuing literature bearing upon social questions, arranging for meetings, disseminating information and the like. The other chief organization of social workers, The Church Association for the Advancement of the Interests of Labor, of which Bishop Potter was long president, has also continued its special work. The New York Child Labor Law is, we believe, due to its activity. It rendered conspicuous aid in the strike of the shirtwaist makers in 1909. One of its committees is now assisting the work of other bodies in the problem of Tenement House Congestion.

Such a brief review, which does not even touch upon the work of special societies, like The Church Temperance Society, indicates the alacrity with which this Church is responding to the present call. This is but our part of the general response of Christian America. The sentiment of American Protestant Christianity has been gathered up and expressed in the reports and recommendations of the Federal Council of the Churches of Christ. The reports on social questions are sane and forcible, and we trust that they may be widely read by members of this Church. We are glad to make our own the recommendation for the observance of Labor Sunday, and to state our conviction that the three appeals made by the Council's Commission on Social Service in behalf of labor, constituting as they do a suggestion of the direction in which improvement of labor conditions may move, deserve the support of every Christian man. These are:

First: The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and that degree of leisure for all which is a condition of the highest human life.

Second: A release from employment one day in seven.

Third: A living wage as a minimum in every industry, and the highest wage that each industry can afford.

We see no way by which any Christian man can escape responsibility for assisting such reforms. The most notable work in any one communion continues to be that of the Department of Church and Labor of the Presbyterian Church, under the direction of the Rev. Mr. Stelzle. So deeply are we impressed by the possibilities of such an organization of the work that we commend the whole subject to the consideration of the new Commission.

This review of the work and prospects of the Church in the field of social service would not be complete without a reiteration of some of those general principles which must guide her action. Our previous reports have uttered them. They are commonplaces of every meeting of religious people in connection with this kind of work; yet we have the prophets' witness to the value of "line upon line, precept upon precept." It requires repetition to weariness in order that even such commonplaces may sink deep into the general mind and become springs of action.

The Church herself has concern not with any specific outward form of society, either political or industrial. Her concern is with the spirit which shall ultimately mould fit forms for its own expression. She cannot, therefore, stand officially for or against individualism or socialism, democracy or autocracy. But she must be hospitable towards every view which claims to utter her own spirit and realize her own ideals. She must give its proponents a free hearing, and trust in God's working through humanity to establish permanently only that which is of value.

In the same way the Church represents all classes. Whatever she may be in certain places or at certain times, she is always in ideal the Church of all men. She must deal impartially with all. She cannot ally herself with capitalist or with laborer; but must throw her influence fearlessly for every movement which means the upbuilding of humanity. She must fearlessly rebuke, warn, or encourage rich and poor alike, as the need is.

In delivering such message to-day we are convinced that the Church must throw her chief emphasis upon the value of human life This is but reiterating what we have already quoted from the Lambeth Encyclical The property right is merely one conferred upon the individual by the community. Morally it exists only in return for social service. It must in every case yield to the needs of humanity. No business interests, no profit however great, can warrant the deliberate deterioration of human life. Such a principle

has clear implications. To illustrate from facts recently brought in a startling way before the public: No Christian employer can find valid ground for conducting an industry which requires or even permits the regular employment of men for twelve hours a day, seven days in the week, at a wage which necessitates the work of women and children that the family may live.

Christian society ought not to permit the existence of any industry which cannot succeed without the labor of women or children under unnatural conditions. "Inasmuch as ye have done it unto one of the least of these my brethren," is the final test of our Christianity. The first care of the Christian employer should be not his profits but his men. He should think not so much of getting work out of them as of help to form those habits of industry which contribute to health and character.

The same principle governs the Church's message to the laborer. It is her business to help him to understand his own struggle and its meaning. He must learn that it is development of the whole man which gives his struggle dignity. The better physical conditions and the opportunity for recreation and education and family life which he seeks, are not ends but means to the end of better men and women. His unions are justified through seeking such an end. When, therefore, he seems to stand for mediocrity, for the diminution of opportunity for individuals, for a purely class interest and spirit, or for violence, the Church must equally reprove. When in ignorance that his whole present advance springs from the life which the Church preserves for the world, he attacks her or neglects her, she must reach out in tenderness to win him back. Only in sympathetic touch can the Church find the way to that hold upon the life of the laborer which she has so largely lost.

Once more: It is an ominous characteristic of our age that we encounter widely spread among both rich and poor a spirit which utterly loses sight of the value of man, not through seeking profit or material gain, but in the making of pleasure the end of life. Much that is said of the emancipation of labor, much that is urged in certain kinds of socialistic writing and speaking, proceeds upon the assumption that work is an evil to get through in order that abundance of time may be given to pleasure. It is a false ideal. Pleasure is right, but it must supplement faithful work and recreate body and mind for work. There is a mission for the Church in meeting such ideals by the setting forth of the Christian ideal of service as willing work, as that which gives life value. Here we touch rich as well as poor. The menace of the idle poor who must work but long to be idle is not more serious than the menace of the idle rich whose extravagant pleasures corrupt not only their own ideals but set false ones for the poor. To inherit a fortune and give one's life up to pleasure is more respectable but no more Christian than to tramp the country in unconcealed idleness.

The final solution of all the problems which these remarks suggest lies, we believe, only in the steady increase of the power of Christianity in the community. The power of the Christian ideal of life and the supreme value of every human life, let the Church show forth one and proclaim the other, and her work will be well done.

Resolved, the House of Bishops (or Deputies) concurring, That the joint commission on the Relation of Capital and Labor be discharged.

Resolved, the House of Bishops (or Deputies) concurring, That a joint commission on Social Service be appointed, consisting of five Bishops, five presbyters, and five laymen. It shall be the duty of this commission to study and report upon social and industrial conditions, to coördinate the activities of the various organizations existing in the Church in the interests of social service, to coöperate with similar bodies in other communions, to encourage sympathetic relations between capital and labor, and to deal according to their discretion with these and kindred matters.

LOVE IS the wind, the tide, the wave, the sunshine. Its power is incalculable; it is many horse-power. It never ceases, it never slacks; it can move with the globe without a resting-place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within, which will dispense with a paradise without. But, though the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less, made to feel it, yet how little is actually applied to social ends. True, it is the power of all successful social machinery; but, as in physics we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand-mills; as the mechanical forces have not yet been generally applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied, as yet.—*Selected.*

IF WE are depressed by continued failure, if we seem to stand idle as the hours go by, if our efforts seem to bring no fruit, let us forget ourselves. Let us go back to the beginning of our Christian life: let us plead the promise of our covenant, sure that God is waiting to accomplish what He has already begun. Father, into thy Name we were baptized, give us the tenderness, the devotion, the trust of sons.—*Bishop Westcott.*

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

THE committee on the State of the Church has held several meetings, and received many suggestions, which have been respectfully considered by a sub-committee of nine members. We have had before us also the summary of statistics from all the dioceses and missionary districts, carefully compiled by the second assistant secretary of the House of Deputies, and we submit a tabular statement herewith as usual.

STATISTICS COMPARED.

	A.D. 1904	A.D. 1907	A.D. 1910
Whole Number of Clergy	5,149	5,329	5,513
Deacons Ordained	506	483	529
Priests Ordained	453	471	508
Candidates for Orders	510	469	431
Postulants	302	323	407
Lay Readers	2,316	2,464	2,676
Baptisms	182,618	197,203	202,184
Persons Confirmed	143,471	158,931	163,988
Communicants	804,308	871,862	937,861
Sunday School Teachers and Officers	47,318	47,871	50,678
Sunday School Pupils	441,812	446,367	457,237
Parish School Teachers	675	692	856
Parish School Pupils	12,726	14,105	29,057
Industrial School Teachers	951	793	2,446
Industrial School Pupils	11,674	9,328	19,110
Parishes	3,268	3,411	3,387
Missions	3,967	4,204	4,719
Church Edifices	6,235	6,473	6,862
Church Edifices, Free	4,365	4,814	5,336
Sittings in Churches	1,151,999	1,221,186	1,321,311
Sittings in Churches, Free	831,196	937,104	1,039,633
Churches Consecrated	314	294	207
Rectories	2,299	2,530	2,898
Theological Institutions	19	23	20
Collegiate Institutions	14	17	15
Academic Institutions	105	22	114
Church Hospitals	77	72	66
Orphan Asylums	52	57	62
Homes	80	84	77
Other Institutions	55	79	94

	1901 to 1904	1904 to 1907	1907 to 1910
TOTAL CONTRIBUTIONS:			
For All Purposes	$47,005,405.73	$52,257,519.17	$53,916,064.12
ENDOWMENTS:			
Episcopal Fund	$ 2,885,052.28	$ 3,499,838.30	$ 3,769,615.74
*Support of Churches	4,895,086.11	7,680,750.71	11,364,372.01
Clergy Relief	1,917,607.81	2,291,826.09	2,514,850.84
*Other Purposes	12,119,090.76	17,509,085.02	21,716,283.27

* These items are not fully reported.

Your committee do not care to dwell upon these figures; first, because numerical computations are of small value in gauging spiritual forces; and then because they are incomplete and more or less inaccurate. The totals are, however, seldom exaggerated. We believe them rather to fall short of the truth. For we know of large sums expended by our people for buildings and other betterments which never appeared in the Journal of any Convention. And the drastic revisions of parish registers often reported have doubtless turned adrift from local moorings thousands of communicants, negligent indeed, or "gone to parts unknown," but not excommunicate or subjects for discipline, and who may at any time reappear to claim their privileges. Hence we estimate that there are at least one million persons in this land entitled to communicate in our churches; and that twice as many may fairly be claimed as "adherents," more or less adhesive.

We are growing slowly but steadily in number of churches, clergy and communicants, in offerings and endowments, but not exceeding the percentage of the past or of other Christian bodies. The growth seems normal, healthy, permanent; but not phenomenal—far less Pentecostal. We can only trust that "the Lord is adding to the Church daily such as are being saved," and blessing all faithful efforts of our clergy and people. "The Lord knoweth them that are His"; our census may not find them.

CANDIDATES FOR ORDERS.

A few of the numerical comparisons, however, seem to afford ground for serious regret and apprehension. Our candidates for holy orders have steadily declined from 510 in 1904, to 469 in 1907, and now to 431. It is evident that the ministry is not attracting its due proportion of young and able men. We believe it is chiefly because our people desire for their sons a career in more lucrative professions or in business. The privilege of serving God and man in the priesthood and pastorship, even at the cost of severe self-denial, is not so highly valued as of old. It is said that this is characteristic of prosperous times, when business thrives; and that financial reserves and national disasters always turn men's souls to God, and stimulate spirituality. Must we pray to be less prosperous in order to uplift our ideals and wean our hearts from the wealth that perishes?

PERILS OF PROSPERITY.

For the apparent decline in earnestness and zeal affects us all, not merely the young man choosing his path in life. Not only wealth

but culture and refinement are liable to satisfy our aspirations, and keep us too well content with things seen and temporal. Our dangers are those of Laodicea, whose self-satisfaction and ignorance of its true state in the sight of God drew down upon it the stern message from our Lord in heaven, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

It is commonly believed that our Church exerts in this land an influence far beyond its numerical strength. Would God that both were greater! Would God that every Churchman could be relied upon as a positive force for righteousness in all the relations of life. Some Christian bodies uphold consistently the special virtue emphasized among them and for which their name is proverbial. We wish we could be sure that every Churchman engaged in business is regarded by his associates as committed to high ethical standards and scrupulous as to methods. We trust that in spite of some glaring exceptions, there is an increasing number of conscientious men high in financial circles who endeavor to keep in mind the principles of the Sermon on the Mount, as well as the Ten Commandments; and who are sincerely trying to obey the apostolic maxim, "Look not every man on his own things"—his own selfish interests—"but every man also on the things (or interests) of others."

THE CHURCH IN SOCIETY.

Some observers of present-day symptoms (such as the recent awakening of the civic and commercial conscience), allege that the Church of God is waning as an institution, but increasing as a pervasive force in the affairs of men. This seems to us to be partly true. Christian principles of conduct animate (to some extent) thousands who profess no allegiance to Christ, and decline membership in His Church. For this, the Lord be praised: "He that is not against us, is for us." Some nominally irreligious men are "not far from the kingdom," and may "rise up in judgment" with professing Christians at the last day. But we submit that even a pervasive influence is likely to die out if the institution exerting it is allowed to languish; that Christian ethics are not likely to be spread more rapidly by neglect of Christian doctrine; that a general reverence for God will hardly be promoted by discontinuing public worship; that the secularization of the Lord's Day is an unpromising method of disseminating His teachings; that neglect of the Sacraments will not tend to the impartation of life and godliness to all mankind. Therefore we deplore any laxity on the part of our members as to Sunday observance, Church attendance, or frequent Communion. "The Sabbath was made for man" indeed, but not for his lower nature chiefly; for resting his body and refreshing his mind, with no recruiting of his soul. How to spend the day may not wisely be prescribed by law; but its highest privileges ought not to be slighted. In all these practical matters we plead with our people not to satisfy themselves with a well-bred indifference or neutrality; not to turn the militant army of Christ into a "Church Invisible" and imperceptible.

CLERICAL SUPPORT AND PENSION.

Akin to the scarcity of candidates for holy orders—some say, a cause for it—is the pitiful inadequacy of support for many faithful workers, and the meagre provision for their old age and decrepitude. As to the first, we feel that some good Churchmen are strangely disproportionate in adjusting their giving to their spending. When a learned and able clergyman receives a salary of but $850, while a single family in his parish expends $900 in the same year for automobile tires alone—we wonder. Too many of our people seem to have but faint ideas about the stewardship of earthly possessions, be they large or small. And when we consider that the Church in 1880 set out to raise a million dollars for the American Church Building Fund, and has secured only half that sum in thirty years for such an indispensable auxiliary to our missionary work, we are not disposed to boast. We congratulate the vigorous secretary of our new "$5,000,000 Pension Fund" upon his success in raising $300,000 towards the amount set before him; but we feel that our people are still too slow in responding. Again, we commend to all the very pressing claims of this needful provision for the aged and infirm clergy, their widows and orphans, whether in the form of the General Clergy Relief Fund, or the voluntary mutual benefit association known as the Clergymen's Retiring Fund Society. We are glad to learn that a considerable number of our strongest dioceses already provide pensions of five or even six hundred dollars for all clergymen who have served a certain time and reach a certain age; and we have heard a suggestion that perhaps the method of apportionment might be applied to this matter also.

MISSIONARY ZEAL.

We rejoice in the growing zeal of our people for missions; but the tide must rise much higher before it floods the world. We thank God for the coöperation of so many Bishops and clergymen in the Laymen's Missionary Movement, and take pardonable pride in the leadership accorded in many places to our representatives. If it all bears the promised fruit of increased offerings and more men for the field, it will be indeed a long step forward. In this connection we may well learn lessons of liberality and consecration from other Christian bodies. "Let us consider one another to provoke unto love and good works." Some of the figures posted up for public view behind those stirring speakers at the conference last winter brought blushes to the cheeks of Churchmen. Too often our average gift per communicant for Foreign Missions was less than one dollar; while some denominations are giving two to ten times as much per member. We regret profoundly that some of our most devoted missionaries, whose successful work has filled us with thankfulness, return to the distant field discouraged by inability to raise the sums needed for the full prosecution of their evangelistic, charitable, or educational work. We have but little to chronicle in definite steps towards organic unity of all believers in one body; but we note with gratitude the beginnings of a better spirit on all sides evidenced in this new form of interdenominational coöperation, culminating so splendidly at Edinburgh. And there are lines of missionary endeavor which our people seem to be prosecuting with considerable success, such as the education of negroes at Raleigh, Lawrenceville, and Petersburg.

TEMPERANCE.

Your committee has examined with deep interest and approval the report of the Church Temperance Society. The value of this society, and the success of its work in New York and Boston, are beyond doubt. But it is the manifest duty of the Church to reproduce, everywhere, most of all in each large center of population, this admirable and blessed agency for the cure and prevention of one of the most menacing evils of our day.

SOCIAL SERVICE.

It is a matter of thankfulness that the interest of Churchmen in the cause of social service is a widely growing one. There is to-day a more intelligent appreciation of the duty of the Church in this respect, and a more earnest desire to find and apply suitable remedies for the evil conditions which affect the life of the body politic. No longer is such effort left entirely to individual initiative, but the Church as a body is beginning to bring to bear the full power of its organization and influence. It must help to bridge the chasm between social classes, and to win the allegiance of the self-supporting, self-respecting millions of working people, thus to show that the Church is not indifferent to their problems, not careless of the temporal well-being of "all sorts and conditions of men." We commend the appointment of social service commissions in many dioceses, and now by the General Convention; and every sign that our clergy and people are not standing aloof from such a great and promising movement. We welcome every judicious endeavor to prevent crime, to reform rather than to punish criminals, to encourage the discharged prisoner, to succor the victims of child labor and sweat-shop oppression, to combat tuberculosis and unsanitary conditions, and to help the indigent to help themselves. We would remind our ministers that there are unfortunate, even unworthy, members of our own Church in many public institutions, such as alms-houses, hospitals, insane asylums, and soldiers' homes, who require pastoral visitations; and children committed to such refuges, who need a shepherd's love.

VARIOUS ACTIVITIES.

We approve the training and employment of more women in the Church's work, whether as deaconesses, teachers, parish workers, or in Sisterhoods.

We call attention to the efforts of some watchful Bishops and rectors to maintain pastoral relations with young Churchmen in schools and colleges away from home, and to secure an influence for our Church in state universities, especially by the use of buildings under our own control. And we believe that Churchmen ought to sustain those colleges where a more Churchly atmosphere is provided by the use of the Prayer Book in the chapel services; and where the religious instruction is in accord with the Church's standards.

Christian education is also gaining ground in the new attention to systematic methods, and the application of the principles of pedagogy, in our Sundays schools. If these nurseries of godliness can be rendered more effective, and the attendance greatly increased; and if the practice of family prayer could become universal in our homes, we believe that not only would our duty to the young be better discharged, but recruits for the sacred ministry would be multiplied. Postulants are increasing; perhaps the tide has turned.

CONCLUSION.

Your committee submits this report with a realizing sense of its inadequacy to give a perfect diagnosis of the health and inner condition of the Body of Christ in that national branch of the holy Catholic Church to which we belong. But in conformity with the canon under which we were appointed, we recommend the following action:

Resolved, That this report be adopted by the House of Deputies, sent to the House of Bishops, with the request that it may receive consideration in case they think best to issue a Pastoral Letter.

Respectfully submitted,

FREDERICK W. HARRIMAN, *Chairman.*

Cincinnati, October 14, 1910.

"THE SAME everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations."

The Bishops Elect

AS already stated, six Bishops-elect were chosen for Missionary Districts at the last General Convention, five being for home fields and one for service abroad. The latter is the Rev. Francis L. Hawks Pott, D.D., president of St. John's College, Shanghai, who is chosen for the new district of Wu Hu, in interior China, carved out of the district of Hankow. Dr. Pott is a son of the late James Pott of New York, the famous publisher, and the namesake of a distinguished clergyman of the past generation. Graduating at Columbia University and at the General Theological Seminary, he was ordained deacon in 1888 by Bishop H. C. Potter and almost immediately after left for China, where his whole ministry had been spent in educational and evangelistic work. He is now President of St. John's College and of the Council of Advice of the Missionary District of Shanghai. He spent last winter and spring in this country, speaking at many of the meetings on behalf of the Laymen's Missionary Movement, and afterward attended the Edinburgh Conference on his way home to China. Dr. Pott has translated a number of theological books into Chinese and is the author of a history of China in English. He is about 46 years of age.

REV. THEODORE P. THURSTON,
Bishop-elect of Eastern Oklahoma.
(Photograph by Sweet, Minneapolis.)

VERY REV. GEORGE A. BEECHER,
Bishop-elect of Kearney.

The Rev. Theodore Payne Thurston, who is elected Missionary Bishop of Eastern Oklahoma, is rector of St. Paul's Church, Minneapolis. Born in 1867 in Delavan, Ill., he was graduated at Shattuck, at Trinity College, and at the Cambridge Theological School. His entire ministry has been spent in Minnesota, where he was rector of Owatonna and then of Winona before entering upon his present work in 1897. He is one of the most valued of the diocesan clergy and will be a distinct loss to the Church in his home city should he accept his present election.

The Very Rev. George Allen Beecher, Dean of the Cathedral at Omaha, Neb., is chosen to succeed Bishop A. R. Graves in the Missionary District of Kearney. He was born at Monmouth, Ill., February 3, 1868, and was brought up on a farm. Going to Nebraska in 1882 he was educated in the public schools and at the University of Nebraska, and was graduated at the Philadelphia Divinity School in 1892, in which year he was ordained deacon by Bishop Graves, whom he is now chosen to succeed. The same Bishop advanced him to the priesthood a year later. In 1893 he married Miss Florence George at Racine, Wis. He was engaged in missionary work in western Nebraska for twelve years—at Fort Sidney 1892-95, at North Platte 1895-1902, at Kearney 1902-04; and since the latter year has been Dean of Trinity Cathedral in Omaha. He is now secretary of the Standing Committee of the diocese of Nebraska.

The Rev. Julius W. Atwood, Bishop-elect of Arizona, is already hard at work in that field as rector of Trinity Church, Phoenix, president of the Council of Advice, and a large factor in the extension and administration of St. Luke's Home for sufferers from tuberculosis. He has presented the needs of the latter institution in a number of cities in the East and Middle West during the past year and has been able to arouse a considerable interest in that work. He was graduated at Middlebury College with the degree of B.A. in 1878 and that of M.A. in 1882, in which latter year he was also graduated from the Cambridge Theological School with the degree of B.D., and was ordained deacon by Bishop Benjamin H. Paddock. He was rector of the Ascension Memorial Church, Ipswich, Mass., from 1881 to 1887; of St. James' Church, Providence, R. I., from 1887 to 1894; of Trinity Church, Columbus, Ohio, from 1894 to 1907; since which latter year he has had his present charge in Arizona. He is author of a volume on *The Spiritual Influence of Whittier*.

The Rev. Louis Childs Sanford, Bishop-elect of San Joaquin, Calif., is Eighth Department Secretary, and as such is full familiar with missionary work on the Pacific coast. He is a graduate of Brown University and of the Cambridge Theological School and his entire clerical work has been spent in California, first as missionary at Selma and Fowler, then as rector at Salinas and afterward at St. John the Evangelist's, San Francisco. Two years ago he was appointed Department Secretary for the Eighth Department and has been an efficient factor in promoting the work for which he was appointed.

The Rev. Edward Arthur Temple, Bishop-elect of North Texas, is a Virginian and rector of St. Paul's Church, Waco, in the diocese of Texas. Graduating at the Virginia Theological Seminary in 1895 he was ordained deacon by Bishop Whittle and a year later was advanced to the priesthood by Bishop Newton. His earlier clerical work was spent in the diocese of Virginia.

Messrs. Thurston, Beecher, and Atwood were members of the recent General Convention.

REPORT ON THE GENERAL THEOLOGICAL SEMINARY.

THE following is the report of the Joint Committee appointed in 1907 "to report to the next General Convention such measures as in the judgment of the committee would tend to the greater efficiency of the seminary" (Journal, p. 127). This part of their report is distinct from that which dealt with the other question referred to the committee, concerning the reorganization of the Board of Trustees (Journal, p. 39). The report was signed by all the members of the Joint Committee, viz., the Bishops of Vermont, Indianapolis, and New York, the Rev. Drs. Grosvenor, Mann, and Israel, Messrs. Stiness, F. A. Lewis, and E. P. Bailey.

"The committee found that several improvements, some of which had been mentioned as desirable in the report of the committee of the House of Deputies (Journal, p. 36), had already been taken in hand by the authorities.

"1. The report to the House of Deputies suggested the consideration of some plan by which the learning and ability of the professors might be made more generally useful. One great need at the Seminary is a large lecture hall, where lectures could be given to which others beside the students of the Seminary might be admitted. For this the Dean has secured pledges of $40,000, about half the estimated cost of the new buildings needed, to include a large lecture hall, with more class rooms. A suggestion has been made, which the committee would be glad to see carried out, that the existing Seminary buildings might be made available on Sundays for instructions and conferences conducted by the professors and others for the benefit of men in the city.

"2. Seeing that not less than ninety per cent of the students earn a part of their expenses by work in missions, Sunday schools, boys' clubs, high schools, and in summer missionary work, it hardly seems necessary to urge another recommendation of the same report concerning the employment of students 'in Field work and Settlement work, and other means by which they would be brought into actual contact with men in their every day life.' The distraction due to outside work in which the students are largely—in many cases unavoidably—engaged, is an ever present difficulty felt by all our seminaries.

"While there is a legitimate and useful exercise and training of powers in active work for others, it can hardly be too strongly impressed on candidates for orders that during their seminary course they should concentrate their best energies on preparation for their future work. The formation of habits of study, and a restraint from many trivial occupations, are all important, if (to single out one function of the ministry) the preaching in our pulpits is to be attractive and profitable to the men and women of our day.

"With the approval of the Dean some mission work in the neighborhood of the seminary has been undertaken by the students.

"3. Courses of lectures in Sociology have been given by the professor of Christian Ethics; and

"4. Special instruction in Methods of Teaching, by the last General Convention made a subject for the canonical examinations, is secured by the appointment as assistant in the department of Homiletics and Pastoral Theology of a clergyman who may be regarded as an expert in this subject. We think that short courses of lectures on different departments of pastoral work by men in active ministry who have achieved marked success therein, might profitably supplement the regular courses of the professors.

"5. The endowment at the General Seminary of a professorship for the study of the history and work, the methods and needs of missions, with which would be connected the relation of Christianity to other systems of religion, would be a most valuable benefaction, and appropriate to the notable growth within the last few years of missionary interest in the Church.

"6. Good progress has been made in the training of alumni and others to succeed to chairs in the Seminary, by the appointment of instructors and of adjunct professors to assist in various departments. Already both the General Seminary and other institutions have profited by the training of teachers thus provided.

"7. The committee notes with satisfaction the growing fellowship between the Seminary and Columbia University, and trusts that the connection may be maintained to the benefit of both institutions. Columbia admits students from the Seminary, on recommendation of the Dean, to courses of instruction at the University, and accepts specified work done at the Seminary as counting towards the requirements for the degrees of M.A. and Ph.D. at the University. In return the Seminary admits to its lectures students from Columbia on the recommendation of the president. Seventeen Seminary students are at present taking courses at Columbia. The two libraries are open on equal terms to the students of both institutions.

"8. The committee highly commends the practice, largely increased in recent years, of inviting both clergymen from outside the Seminary to preach in the chapel, and laymen of distinction in various walks of life, to address the students, both on subjects with which they are specially familiar, and on the character and tone which the laity look for in those who are to be their pastors and spiritual leaders.

"9. Complaint was made to the committee in a statement laid before them by the faculty concerning the serious interruption to the course of studies caused by the appointment in various dioceses of canonical examinations during the Seminary course. The committee would earnestly call the attention of the Bishops and the examining chaplains of the several dioceses to the importance of harmonious and considerate relations with the authorities of the seminaries to which they send their candidates, and in particular to proposals which have been made with a view to a more satisfactory adjustment of the respective claims of diocesan authorities and of the seminaries in general.

"ARTHUR C. A. HALL.
Chairman.
"ROGERS ISRAEL.
Secretary."

REV. FRANCIS L. HAWKS POTT, D.D.,
Bishop-elect of Wu Hu, China.

INFLUENCE OF THE BIBLE IN LITERATURE.

"NO other book in the world has had such a strange vitality, such an outgoing power of influence and inspiration."

"In the Old Testament we have a happily made collection of the best things in the ancient literature of the Jews, and in the New Testament we have another anthology of the finest of the narratives and letters which were produced by certain writers of the same race under a new and exceedingly powerful spiritual impulse."

"The fountain-head of the power of the Bible in literature lies in its nearness to the very springs and sources of human life—life taken seriously, earnestly, intently; life in its broadest meaning, including the inward as well as the outward; life interpreted in its relation to universal laws and eternal values."

"The hunger for happiness which lies in every human heart can never be satisfied without righteousness; and the reason why the Bible reaches down so deep into the breast of man is because it brings news of a kingdom which is righteousness and peace and joy in the Holy Spirit."

"There is no other book which reflects so many sides and aspects of human experience as the Bible, and this fact alone would suffice to give it a world-wide interest and make it popular."

"Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere."

"Though there have been many brilliant censors and assailants, no one has surpassed, or even equaled, in the estimation of the world, the literary excellence of the book which they attacked."

"The largest and most important influence of the Bible in literature . . . comes from the strange power of the book to nourish and inspire, to mold and guide, the inner life of man."—HENRY VAN DYKE in the October *Century*.

THE LOVE of Christ is not an absorbing but a radiating love. The more we love Him, the more we shall most certainly love others.—*F. R. Havergal.*

NOTES OF GENERAL CONVENTION.

ONE incident might be noted that requires a little preliminary statement. After the death of the Rev. Dr. J. L. Reese in January, 1899, upon the nomination of the Presiding Bishop, the President of the House of Deputies, Dr. Dix, appointed the Rev. Dr. Samuel Hart to be "acting" Registrar until an election to fill the vacancy might be had at the next General Convention. But when that convention assembled the matter was overlooked and there was no election. So it has been ever since, and in four General Conventions the Rev. Dr. Hart has modestly presented his report as "acting" Registrar.

On the last day but one of the recent convention Mr. Lamberton, of Harrisburg, ferreted out these facts, which nobody else remembered; and his reminder led the House of Bishops to act upon the matters on the final day of the session. Thus it happened that one of their last messages to the House of Deputies asked concurrence in the choice of Dr. Hart to be Registrar, which concurrence was granted at once. Thus, after serving eleven years as "acting" Registrar, Dr. Hart is now entitled to describe himself by the formal title.

THROUGH the generosity of a layman whose name may be guessed, the elaborate archives of General Convention are to be gathered together, edited, and published in a series of volumes. They will be of great historical value.

A NUMBER of alternates, some of them men of national distinction, were substituted for deputies after the session had begun. One of these was Colonel Asa Bird Gardiner, of Long Island, well known in political and social circles of New York state, who made an admirable speech in favor of the change of name, relating the successive steps in the history of the word Protestant. Winston Churchill, the novelist, became a member from New Hampshire on the day before adjournment, just in time to sign the credentials of the Bishop-elect of Rhode Island. The Rev. Dr. F. M. S. Taylor took his seat for the diocese of Springfield early in the session and spoke forcefully on at least one issue. And there were a number of others.

ONE OF THE amusing incidents of the session was in connection with the lay vote on racial missionary districts for the colored people. Mississippi was represented by one deputy only. He demanded the calling of the diocesan roll and solemnly voted "divided," observing that that vote best expressed his sentiments on the subject. And it was so recorded. Many other deputies felt as he did, however they may have voted. But personally I was sorry that the Church was not willing that the experiment should be made by those dioceses in the South that thought well of it. I am told that several of the colored clergy made pleas before the committee on Amendments to the Constitution that surpassed in force and eloquence almost any speech that was delivered in the House of Deputies during the session. It seemed unfortunate that Dr. Grammer's request to give them a hearing in the House should have been denied.

A COMPARISON of the new membership of the Board of Missions with that which has just gone out of being is of interest. Of the fifteen Bishops on the old board, the Bishops of Albany, Chicago, Minnesota, New York, Indianapolis, and Bethlehem are reëlected at large, and the Bishops of Massachusetts, Newark, and West Virginia from the departments. To these are now added the Bishop of Atlanta and Bishop Lloyd (at large) and the Bishops of Florida, Marquette, Nebraska, Kansas, and Los Angeles from the departments. Those whose membership ceases are the Bishops of Pennsylvania (who is very infirm), New Jersey (who had already resigned by reason of illness), Pittsburgh, Ohio, and Long Island.

In the other clergy there are more changes. Only Drs. Anstice, Stires, Mann, and Rev. E. deF. Miel are reëlected at large, though the Rev. Drs. Alsop and Eccleston and Rev. Theodore Sedgwick are continued as department representatives. There are added at large the Rev. Wm. Meade Clark, Rev. E. E. Cobbs, Rev. Dr. W. T. Manning, and Rev. Wilson R. Stearly; and from the departments the Rev. Thomas F. Davies, Dean Capers, Dean Matthews, Dean Davis, and Archdeacon Emery. Those who lose membership are Drs. Vibbert, Perry, McKim, Parks, Storrs, Charles H. Smith, and Herman Page.

There is also much change in lay members. Messrs. Chauncey, Davis, Low, Morris, and Pepper are reëlected at large and Messrs. Mansfield and Pruyn from the departments. New laymen chosen at large are Wm. F. Cochran of Woodbrook, Md., John S. Newbold of Philadelphia, and Charles G. Saunders of Boston, and from the departments, George N. Reynolds of Lancaster, Pa., Prof. J. H. Dillard of New Orleans, W. R. Stirling of Chicago, A. D. Parker of Denver, P. K. Roots of Little Rock, and J. W. Thompson of Salt Lake City. Those dropped are Alfred Mills, D. B. Lyman, James J. Goodwin, Admiral Mahan, Arthur Ryerson, Wm. R. Butler, and George Gordon King—though the latter has a seat without vote as Treasurer.

To recapitulate, then, the new Board, whose membership is increased from 45 to 48, has 25 new and 23 reëlected members, while 19 former members lose their seats. But practically a majority of the Board will—as it should—be composed of reëlected members, since it can hardly be expected that department members from great distances will be in regular attendance. And in any event Churchmen may rest assured that there will be no sudden break with past traditions. The old Board was too greatly honored to be reversed in any essential.

L. C.

THE POWER OF SPEECH.

BY MARIE J. BOIS.

TRULY it does not seem as if after the famous banquet of tongues served, and the explanation of it given by the celebrated Phrygian slave, that there could be anything more to be said on that subject. "But the tongue can no man tame, it is unruly evil, full of deadly poison," says the apostle, and surely it has remained so to this day; a never ceasing, endlessly boasting member.

"Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Yet, so they are. The same mouth which on Sunday sang God's praises is busy the next day talking gossip. Who has ever listened to a summer piazza talk without realizing that "the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth"? How can we Christians forget our Lord's solemn warning: "But I say unto you, that every idle word which men shall speak they shall give an account thereof in the Day of Judgment"?

Eagerly we claim His precious promises; what right have we then to overlook His stern words condemning in no uncertain tones the very thing with which crowds of careless, thoughtless Christians are heedlessly filling—nay, wasting—their time? Though it may not be in actual slander of the neighbor, yet meaningless, foolish chatter which makes one wonder what the winter occupation must have been which left both heart and mind so empty, for so they must be, since "out of the abundance of the heart the mouth speaketh."

No, we cannot, we dare not, forget that we shall have to give an account thereof to Him who gave us the power of speech. Shall we not resolve to avoid useless, foolish talk and to consecrate our words as well as our thoughts and actions, not merely in a special Lenten resolution (though it is a good beginning) but now and without recall to Him, in His loving service? And by His unfailing help we shall at last succeed in bridling one unruly, and until now unruled, member: our tongue.

THE STRENGTH of moral virtue, which has been the subject of our insistence, must be drawn from the unseen and invisible. If we add virtue to our faith, it is because faith is the root of our virtue. If we distinguish virtue from mere will, we can still, with Epictetus, be "bold in things beyond the will, fearful in things subject to the will." If any man will do the will, he shall know the doctrine. No mere knowledge can, as Socrates supposed, constitute virtue; intellectual theory cannot supply moral power; knowledge may be guide or condition of virtue, but is neither its source nor its essence. It was Aristotle who brought out what a dominant feature of all virtue is moderation, and this moderating view of the function of knowledge throws us back upon the importance of ethical will and purpose. Such will and knowledge form the highest virtue—a virtue whose overplus of power makes sure advance towards ideal ends. We have seen the moral ideal involved in such virtue to be nothing exterior or immobile, but an internal and immanent need of moral ascent and progression. For human life has nothing more real than such ideal, calling, as it does, for the virtue of courage to seek truth, and nothing but the truth.—Rev. JAMES LINDSAY in the *Bibliotheca Sacra*.

PERSHORE ABBEY GIVEN TO CALDEY COMMUNITY.

Large Benefaction to Anglican Benedictines

OTHER RECENT CHURCH NEWS FROM ENGLAND

The Living Church News Bureau
London, Oct. 18, 1910

IT would seem that among English Churchmen there is now being manifested more and more something of that wonderful liberality towards the Sons of St. Benedict which was so signal a virtue of our forefathers in the early days of Benedictine monasticism in England. And we are again forcibly reminded of this in reading the Abbot of Caldey's Community Letter in the current number of *Pax,* wherein is officially announced the recent and most unexpected gift to the Caldey Benedictines of Pershore Abbey in Worcestershire. The Abbot writes:

"Early last July I received a letter from Mr. Henry Wise, who has been interested in our Community for some time, saying that Pershore Abbey having come into the market, he had purchased it for the Abbot and monks of Caldey; and wished to offer it as a free gift in the hope that one day it might be possible to send a community of monks there to reëstablish the Benedictine life on the old ground. This generous offer, of course, was a great surprise; but especially as I knew Pershore I was glad to think it was coming into monastic hands again. The deeds of the property are to be placed on the altar at Caldey by the donor himself during the week of the anniversary of our Home Coming in October."

It appears from the Abbot's account that Pershore was one of the large and famous Benedictine Abbeys of England, "and lies close to the quaint old town of Pershore, in the beautiful valley not far from the Abbey of Evesham." There is a large, useful house standing on the site—and including a part—of the Abbot's Lodge; and all the foundations of the monastery are "lying under the green lawns round the house." The site and foundations of the nave of the church and cloister are also there; but the central tower, the choir and the sanctuary—all that is actually standing of the monastic church—are in the hands of the parish authorities, and used as the parish church. The Abbot states that they will probably let the house at Pershore until they are ready to make use of it themselves.

The Abbot has another very acceptable gift to record. The friend who gave them their Lady's bell has now promised not only three, but the remaining *six* of the peal of eight bells. And the Abbot and monks of Caldey have yet another cause for gratitude "in the very substantial donation of £3,500 towards building the necessary additions to the monastery which was mentioned in the Abbot's previous letter. This money has been given "in memory of the holy life and work of a faithful priest, George Bertram," who passed away last November, and who was always very interested in the revival of monastic life in the English Church.

In the parish magazine of St. Martin's, Brighton, it is stated in effect that the Rev. Percy Gateley is leaving the parish in order to be one of the first of a religious community which is shortly to be established in Scotland.

To Found Scotch Monastery

An important proposal came before the Executive committee of Liverpool Cathedral at its last meeting. A suggestion was submitted by Mr. Gilbert Scott, the architect, to alter the original design of the Cathedral in a manner which he thought would add to the architectural effect of the building, and would also provide a larger central space for great services in the nave. The alteration in the scheme will involve a great central tower in place of the twin towers in the original design, and some other modifications. There is to be a special meeting of the Executive committee to consider the matter.

Design of Liverpool Cathedral

Last Thursday (October 13th) being the feast of the Translation of St. Edward, King and Confessor, there was the usual service in his chapel at Westminster Abbey. There were also many pilgrims to his shrine. The Rev. W. H. Hutton was the special preacher. The anniversary was further marked, says the *Times'* newspaper, by the first exhibition of a tapestry representing the now vanished picture of the saint which was painted about the year 1308 on the back of the chancel sedilia:

Translation of St. Edward

"This portrait has been reconstructed with the aid of strong lights by Mr. Tristram, who has been very successful in copying the ancient paintings on the Norfolk screens, and the tapestry has been faithfully woven from his drawing by Messrs. Morris & Co. It is of the simplest possible texture and shading, such as would occur in a Flemish tapestry of the fourteenth century, and shows the saint, crowned with a halo, holding up the familiar ring offered to pilgrims."

The tapestry measures 8 feet in height by 3 feet in width, the figure of St. Edward being over 6 feet high. It has been presented to the abbey by Mr. Henry Yates Thompson.

The *Times* inserts a letter from the Rev. R. F. Elwyn, headmaster of the King's School, Rochester, containing matter of much historical interest concerning that ancient public school. At various times, he says, the claim to be the oldest school in England has been put forward by different schools, and he refers in particular to the King's School, Canterbury. But after carefully studying the registers and other ancient documents in the Cathedral library at Rochester, and comparing them with the Venerable Bede's account of early education in Kent in his Ecclesiastical History, he is inclined to think that the King's School, Rochester, can claim as early a foundation as the school at Canterbury, if not an earlier one. He proceeds to set out facts which go to show that the King's School, Rochester, can claim a continuous history from about 604. In that year St. Augustine ordained Justus first Bishop of Rochester, and King Ethelbert built for the Bishop the Church of St. Andrew, and also gave for the sustenance of the priests who served in it a piece of land. At the same time six secular clerks seem to have been endowed for, in the language of the old registers, "the instruction of youth." On the other hand, the King's School, Canterbury, was not established until the year 620.

The Oldest English School

J. G. HALL.

BISHOP CHOSEN FOR ANTIGUA.

THE choice of a successor to Bishop Farrar, of Antigua having been delegated to the Archbishop of Canterbury, the Archbishop of the West Indies, and the Bishop of London, they offered the office to Canon Edward Hutson, of St. Croix, Danish West Indies, says the *Churchman.* The new Bishop is the son of the Archdeacon of the Virgin Islands and is a graduate of Codrington College, Barbados. All of his ministry has been spent in the West Indies. He is young and acclimated, and it is hoped that he will not suffer from those health difficulties which normally now interfere so much with the work of a West Indian Bishop. He will be consecrated in Jamaica next January, when the Bishop of St. Albans has promised to take part in the consecration of the new churches which have been erected since the earthquake. The provincial Bishops promise to attend the consecration of Canon Hutson—if the steamboat communications permit.

THE CHURCH AND THE INDIAN.

THE HON. FRANCIS E. LEUPP, late Commissioner of Indian Affairs, in an interesting book recently published, speaks thus: "The best way to approach Indians with an appeal to consider Christianity is by furnishing them first with something on a level with their understanding, which they can and will use as a bridge to carry them into the domain of enquiry . . . The Protestant Episcopal mission to the Navajos set up an excellent hospital at Fort Defiance. Such illustrations show what I have in mind. If you approach an Indian with the bare abstract proposition that you are bringing him a religion better than that of his fathers, you must prepare for either resentment or indifference; but if you show him new ways of appeasing his hunger, or mend his broken leg, or save the life of his fever-stricken child, you have given him something which locks into his environment, as it were. A hospital I consider a better channel of approach than any other, because it accomplishes so many ends with one stroke. It confers a definite and palpable benefit upon the patient; it confounds the sneers and machinations of the native medicine men, when a sufferer they are unable to cure puts himself under the care of white physicians and recovers; it is the most potent instrument for uprooting superstition, because in all primitive religions the healing power is an attribute of divinity; it is an intelligible evidence of the superiority of Caucasian culture generally, and it paves the way for any further advances his white friends wish to make to the Indian."

MAKE A point of seeing the fine things people do. Call attention to them whenever you have the chance. Do as many of the little friendly things that hardly seem worth while, as you can. Little notes of sympathy make a lot of difference sometimes; so does a penny post card on one's birthday or other anniversary. God keeps account of little thoughtful things like these, that make His children happy.—*Selected.*

SERVICE ANNOUNCEMENTS OF NEW YORK CHURCHES

Indications that All Saints' Day was Well Observed

OTHE NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, Nov. 1, 1910

FROM the advertisements and newspaper notices it is safe to say that All Saints' day was never so generally observed in our churches as this year. Space does not permit the chronicling of special features. Beginning on that festival an additional service is to be held daily at Grace Church at 12:30, with music rendered by the choir and a short address. On the same day the Rev. Dr. Henry M. Barbour, rector of the Church of the Beloved Disciple, Eighty-ninth Street near Madison Avenue, began a series of special services commemorative of the thirty-seventh anniversary of the consecration of the parish church. At the Church of the Ascension on lower Fifth Avenue, the choral Evensong hour is now 4 o'clock. The special night service is held at 8; and the after meetings at 9 o'clock will be resumed.

Interment in Trinity Churchyard

The people of the Wall Street district saw an unusual sight in old Trinity churchyard on Friday, as burials in the historic ground are rare, being restricted to families owning vaults. The occasion was the interment of the Rev. Dr. Samuel Farmer Jarvis, rector *emeritus* of Trinity Church, Brooklyn, Connecticut, who died last Monday, aged 86 years. Dr. Jarvis was a graduate of Trinity College, and served as army chaplain during the Civil War. He was descended from Benjamin Peck on his mother's side, and his body was placed in the Peck vault.

A Trip Through the Tube

Mr. J. Pierpont Morgan and his guests returning from the General Convention, after a short stay at Hot Springs, Va., via Washington, D. C., came over the great engineering works on the Hackensack meadows and through the great tube built by the Pennsylvania railroad under the Hudson river. This was the first passenger train to come from Newark into the heart of New York City. The new route is not yet opened for public service, although trains have been running from the immense terminal at Seventh avenue and Thirty-third street under the East river into Long Island for several weeks.

Your correspondent was startled by an announcement in a daily which prints on every first page throughout the year: "All the News That's Fit to Print." Describing Mr. Morgan's travelling companions on this tube trip, it said: "His guests were Bishop and Mrs. Greer, Bishop and Mrs. Hall of Vermont, Bishop Doane of Albany, Bishop Lawrence of Boston, etc."

Those who know the Bishop of Vermont will appreciate why this is quoted.

Free Lectures at the G. T. S.

The General Theological Seminary, Chelsea Square, announces a course of five free lectures, to be delivered in the gymnasium on Thursdays by Prof. A. V. W. Jackson, L.H.D., Ph.D., LL.D., of Columbia University on the general theme of "Comparative Religion." The dates assigned are November 10, 17, December 1, 8 and 15 at 4:45 P. M..

Bishop Paddock in New York

The Rt. Rev. Dr. Robert L. Paddock, Bishop of Eastern Oregon, will preach in his former parish, the Church of the Holy Apostles, Ninth avenue and Twenty-eighth street, on Sunday, November 6th. While rector of this parish, the Bishop founded the Men's Neighborhood Club, now located on West Twenty-seventh street; he has never lost interest in this organization. The members are planning to give him an enthusiastic reception on Tuesday evening, November 8th.

THERE ARE Christian men whose consciences are more active in the world than they are in the Church. They pay more respect to the obligations of their membership in the club than to the obligations of their membership in the Church. They regard the one with scrupulous exactitude, they regard the other with comparative lightness and laxity. If thought and sympathy and prayer are the appointed contributions to Christian fellowship, then they pay or they don't pay, just as they please. They never infringe a rule of the club; they ignore the rules of the Church without compunction. A Masonic pledge has more sanctity than their covenant with the Church of Christ. Their communion with a minor society is a reality, their communion with Christian believers is only a name. Now that is a very extraordinary thing, and I think that in some degree it is a common experience. If our Church relationship and obligations were to be brought before the searching glance of some supreme tribunal, I think the majority of us would shrink into a dwarfed and pathetic insignificance.—*Dr. J. H. Jowett.*

CONDITION OF THE BISHOP OF PENNSYLVANIA

Improving, But He is Still Unable to Attend to Diocesan Affairs

TWO SERIOUS AUTOMOBILE ACCIDENTS IN PHILADELPHIA

The Living Church News Bureau
Philadelphia, Nov. 1, 1910

THE Bishop Coadjutor of the diocese brought to the meeting of the Clerical Brotherhood at the Church House, on Monday, October 24th, the news that Bishop Whitaker, who has been seriously ill since the first of the month, seems slightly improved, although he is still confined to his bed, and forbidden by his physician to consider any of the business of the diocese. Bishop Mackay-Smith said that he himself was improved in health, and ready to take up his duties again, but that matters requiring the attention of the Diocesan must necessarily be held in abeyance. Previous to the Bishop's address the Brotherhood listened to an interesting twenty-minute talk by A. Duncan Yocum, professor of pedagogy in the University of Pennsylvania, on "The Bearing of Recent Educational Research Upon the Task of Religious Instruction."

Education and Religion

Professor Yocum said that he believed the clergy were always open-minded toward improved methods, and more ready to consider them than some other classes of professional men. He found them always deeply interested in the problem of providing direct instruction of the children in moral and religious instruction, a problem which in this day of secularized public schools presented great difficulty. We may yet have to choose between a pure democracy and Christian democracy. Meanwhile, the question is how to give the children, in the limited time at the disposal of the Church, the equipment they need for life. He thought the material of instruction now was apt to be too discursive. There should be careful selection of fundamental facts and principles, and they should be impressed by intelligent, not mechanical, drill. Every effort should be made to relate the instruction received in school to the wider fields of life, and to carry over abstract teaching into practical activity.

Two Serious Accidents

Two disasters due to the automobile, one a very serious one, have recently befallen the clergy of the diocese. The wife of the Rev. J. De Wolf Perry, D.D. (and mother of the Bishop-elect of Rhode Island) was struck by an automobile while crossing a street in Germantown, on Sunday, October 23d. Mrs. Perry was removed to a hospital and it was hoped that her injuries might prove slight, but she died on the following Wednesday. Dr. Perry is president of the Standing Committee of the diocese, and rector *emeritus* of Calvary Church, Germantown.

The Rev. Charles W. Robinson, rector of the Church of the Evangelists, while driving his own car in the neighborhood of Camden, was overturned and received painful injuries, from which he is now happily recovering rapidly. The car was presented to him by the late George C. Thomas at the time when he undertook the care of the St. Elisabeth's parish in addition to his own, in order to enable him to cover the wide field which the double duty involved. His brother, Bishop Robinson, was summoned from General Convention to attend him, but was able to return to Cincinnati shortly after.

Anniversary of the Annunciation

The programme announced by the rector, wardens, and vestrymen of the Church of the Annunciation for the fortieth anniversary of the parish, includes special services on the Twenty-third and Twenty-fourth Sundays after Trinity, and also on All Saints' and All Souls' days. The preacher at the Solemn Eucharist on the former Sunday is the Rev. William A. McClenthen, rector of Mt. Calvary, Baltimore, Md., and that at Solemn Evensong, the Rev. Edward Ritchie, rector of St. James the Less, Philadelphia. On All Saints' day the Rev. Charles S. Hutchinson will preach at Evensong, and on Sunday, November 6th, the preachers are the Rev. J. J. Rowan Spong, in the morning, and the Rev. Harry Ransome of Media at night. The festival music includes Haydn's Third Mass (Imperial), Redhead's "Who are these like stars appearing?" and Gounod's *Ave Verum*. There will be a children's fete on the evening of Wednesday, November 2d, and a parish reception on the following evening. The Rev. Daniel I. Odell, who has been rector of the Annunciation since 1893, recently refused

an invitation to undertake important work on the Pacific coast.

Church Historical Society

The Church Historical Society will hold the first meeting of the autumn on Wednesday evening, November 9th, the speaker of the evening being the Bishop of Pittsburgh.

Impressions of General Convention

The Church Club, at its regular meeting, October 31st, heard the Pennsylvania deputies give their impressions of the General Convention. The deputies dealt with the work of the session as follows: Rev. John B. Harding, "Our Delegation"; Rev. Carl E. Grammer, D.D., "The Title Page and the Racial Episcopate"; Rev. J. B. Halsey, "On Versions and the Good Friday Collect"; Rev. Louis C. Washburn, D.D., "Unction and Clergy Relief"; George Wharton Pepper, "Missions and Church Unity"; Francis A. Lewis, "Suffragans and Legislation"; Rowland Evans and W. W. Frazier, "Cincinnati Entertainment"; Roland S. Morris, "Social Service and Educational Work."

Auxiliary Missionary Meeting

The All-day Missionary Meeting of the Pennsylvania branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity on Friday, November 11th, from 10 A.M. to 4:30 P.M. The Bishop Coadjutor of the diocese will preside. Speakers are the Rt. Rev. Benjamin Brewster, D.D., Rt. Rev. Willam A. Guerry, D.D., Rt. Rev. John McKim, D.D., and Rt. Rev. P. T. Rowe, D.D.

Personal and Brief Mention

THE BISHOP of Milwaukee preached and administered Confirmation in his former parish, St. Elisabeth's, on Sunday, October 30th, and preached in the afternoon at St. Luke's Church, Germantown. The preacher at the Church of St. Jude and the Nativity was Bishop Moreland of Sacramento.—A VERY handsome window has been added to All Hallows' Church, Wyncote, as a memorial to Mrs. Louisa Knapp Curtis, who departed this life February 25, 1910. The cost was $3,000 and it was designed and made by John Le Farge. The subject is symbolical and represents our Saviour leading a woman by the hand over the river of death.—THE ANNUAL meeting of the Guild of All Souls is announced to be held at St. Mark's, in the guild chapel, immediately after the 9:30 Requiem on All Souls' Day.—THE MEN'S AUXILIARY to the Board of Missions in the diocese of Pennsylvania is coöperating in the conference to be held in Philadelphia under the auspices of the Laymen's Missionary Movement on the 3d and 4th of November. Mr. E. H. Bonsall and Mr. R. Francis Wood are a special committee on the enlistment of our clergy and laity in the movement.—ANNOUNCEMENT is made that on the evening of All Saints' day there will be a service held in memory of the late Bishop McVickar, at the Church of the Holy Trinity, Philadelphia, from whose rectorship he was elected to the episcopate. The sermon will be by the Rev. Edmund S. Rousmaniere, D.D., rector of St. Paul's Church, Boston.—IN THE old burying-ground of Christ Church, on Saturday, October 29th, there were unveiled two handsome bronze tablets, marking the grave of Benjamin Franklin, the gift of Mr. Cyrus H. K. Curtis, of the Curtis Publishing Co. The rector of the parish, the Rev. Louis C. Washburn, D.D., conducted the service, and an address was made by Mr. Russell Duane, one of Franklin's descendants.—THE MEN'S CLUB of the Church of the Holy Comforter, Forty-eighth and Haverford Streets, has arranged a course of free lectures, to be held in the Sunday school room, monthly during the winter. The first of these, given on October 18th, was by Thomas W. Andrew, cashier of the First National Bank, on the "Functions and Workings of the Banking System of the United States."—THE West Philadelphia chapters of the Brotherhood of St. Andrew are to hold an informal conference at the chapel of the Mediator on Thursday evening, November 10th, at which the subjects of discussion are to be chosen from questions which members are asked to mail beforehand to the chairman, Mr. Percival H. Granger.

SHALL WE grasp the meaning of life and rejoice in its fullness of opportunity? God will fill all of our lives with opportunities for service, not always in places of prominence, but true service nevertheless. The trials of life are not simply our troubles and sorrows, but they are the testing times, when there is set before us the higher and the lower good. The prince of this world will endeavor to persuade us to ignore or to reject the higher for the lower. But if we will walk with God and rejoice in the honor of such association, if we will surrender ourselves to Christ's leadership, we will overcome. He never lost a battle, and, following Him, we must succeed. But success will not be measured by temporal but by eternal standards. How blessed a thought it is to us, as we stand beside our departing friends who have fought the good fight, who have finished the course, who have kept the faith, to realize that the life itself is not finished, but that it will go sweeping on through death, and that they will serve Him day and night in his temple, and that they will enter into the fullness of life, because they will know God and will see him face to face!—*Selected.*

"EVERY YEAR of my life I grow more and more convinced that it is wisest and best to fix our thoughts on the beautiful and good, and dwell as little as possible on the evil and the false."

CHICAGO RECTOR INSTALLED

Rev. Edward T. Mathison Enters Upon His Rectorship at Oak Park

DR. HOPKINS CALLED TO CHURCH OF THE REDEEMER

The Living Church News Bureau
Chicago, Nov. 1, 1910

THE new rector of Grace Church, Oak Park, the Rev. Edward T. Mathison, has entered upon his duties and, with Mrs. Mathison, was tendered a reception by the parish on Thursday evening. Dean Sumner, acting for the Bishop as well as for the parish, made an address of welcome, to which Mr. Mathison responded feelingly, outlining his policies, expressing his hopes, and revealing his ambitions for the future of the parish. Appropriate to the season, the parish house was tastefully decorated with autumn oak leaves entwined in the timbers and electric lights.

REV. EDW. T. MATHISON
Rector of Grace Church, Oak Park, Ill.

Rev. Dr. J. H. Hopkins Called to the Redeemer

The Church of the Redeemer has called to its rectorship the Rev. John Henry Hopkins, D.D., Fifth Department Missionary Secretary, to succeed the Rev. S. B. Blunt. Dr. Hopkins is so well known to the Church at large, and particularly to the Fifth Department, that any recital of his work in the Church must be unnecessary. Born in 1861 in Vermont, a son of the great Bishop of that name, he was educated at the University of Vermont and at the General Theological Seminary, though, except for the year of his diaconate, his ministerial work has entirely been spent in the West—as assistant at St. James', Chicago, rector at Atchison (Kansas), St. Joseph (Mo.), and the Church of the Epiphany, Chicago, and, since the early part of 1909, Department Secretary. He has been indefatigable in his travels during the past two years, and has seen his department show a splendid increase in missionary offerings. He is always accompanied by Mrs. Hopkins, who has similarly quickened zeal in the Woman's Auxiliary wherever she has gone.

Mrs. Hopkins was afflicted last week by the death of her mother, in Vermont.

Houghteling Memorial Service

A service in memory of the late James L. Houghteling will be held in St. James' Church on the afternoon of Sunday, November 27th, at 3:45, when addresses will be given by the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, the Rev. H. W. Starr, rector of Christ Church, Winnetka, Mr. William R. Stirling, and the Rev. James S. Stone, D.D., rector of St. James' Church, Chicago. The offerings will be for the "James L. Houghteling Memorial Fund" of the Brotherhood of St. Andrew.

IT IS well to bear in mind that most of the so-called "modern" difficulties of belief are by no means new, but have at recurring periods been put prominently forward by "thinkers lost and gone." Whatever may be the difficulties of intellectual apprehension, "belief would"—as has been finely said—"cease to be itself, were it capable of mathematical demonstration." There are regions into which reason can not penetrate, and then "faith must go forward alone with its torch to light the way." The history of reason shows conclusively that every attempt to make it the only light of humanity has failed. "You may drive faith out by the door, but it will return through the window."—*London Christian.*

THE WORLD will live for ages to come, and you never put into it a sweet thought or a kind word or a pure impulse or a genuine sacrifice but it will live in the life of the race, and bloom and multiply successive harvests. "Blessed are the dead which die in the Lord. Their works do follow them." That means that their works keep on following them. Age after age they are astonished in the heavenly world by fresh sheaves placed in their bosoms, the seeds of which were sown in this narrow, poor, fugitive human life.—*W. L. Watkinson.*

THE AMERICAN CHURCH UNION.

THE second annual meeting of the American Church Union was held in the New York Church Club rooms on Thursday evening, October 27th. In the unavoidable absence of the president, Mr. Clinton Rogers Woodruff of Philadelphia, the Rev. Dr. Frank M. Clendenin presided. An interesting and graphic account of the 1910 General Convention was given by Colonel Edwin A. Stevens of Hoboken. Formal appreciation was made of the reports of the corresponding secretary (Rev. Elliot White of Newark, N. J.) and that of the treasurer (Mr. Charles A. Grummon of the same city). The retiring staff of executive officers was reëlected; but few changes were made in the minor offices. The Union put itself on record as favoring a change of name of the Church, but deemed it unwise at this time to commit itself to any particular title. There was an unanimous sentiment in favor of dropping the word "Protestant."

The corresponding secretary's report was heard with intense interest, and his suggestions were unanimously approved.

"Immediately after the last annual meeting, the report of the Secretary on the 'Practical Operation of Canon Nineteen' was turned over to the literature committee, carefully revised by them, added to, and published, January 1910. Three thousand copies were issued; 2,055 of these have been distributed, leaving a balance on hand of 945. The Secretary believes that the distribution of this leaflet among our members and others has had considerable influence in quieting the fears of those who were alarmed by the excesses committed under a pretended license through Canon 19.

"A meeting of the council held in January decided to make an effort to bring together, and if possible harmonize, the various plans of Church leaders with reference to Canon 19. The president and secretary engaged in an extensive correspondence with leaders both in the East and West, with a result that it was decided with practical unanimity to await the response of the Bishops to the Memorial of 1908, before asking for an alteration of the canon, or a repeal. The wisdom of this course has been abundantly established. The Bishops have pronounced, with the utmost definiteness, as to the canon; and the whole incident, unless something unforeseen should arise, may be regarded as closed.

"A meeting of the Union was held in June at which routine business was transacted. The memorial of the priests on the subject of Canon 19 was endorsed by the Union, and notice of this fact was sent to the House of Bishops. It was proposed to take up and push the subject of the sacredness of the marriage tie. The secretary has asked a number of persons to write on the subject of divorce. The president of the Los Angeles Union, Rev. Mr. Hubbard, has consented to do so, but has not yet been able to fulfil his promise.

"During the summer, the secretary caused to be printed four tracts as follows:

"Leaflet No. 5, *The General Convention*, by our recording secretary, Col. Stevens. Three thousand copies struck off; 2,787 distributed; 213 remaining in the secretary's hands.

"Leaflet No. 6, *The Christian Ministry*, by Rev. Frank N. Westcott, author of the well known book, *Catholic Principles*. Three thousand copies printed; 2,105 distributed; 895 remaining.

"Leaflet No. 7, *The American Catholic Name;* a brief, pithy pamphlet, by Mr. F. C. Morehouse, editor of THE LIVING CHURCH. Three thousand copies printed—all distributed save the twelve which are always kept for our files. The Secretary regrets that he did not order a larger edition, though at the time this seemed ample for our needs. As this leaflet is of the nature of an appeal to the convention just ended, it would not be appropriate to reprint. A similar leaflet, recast as a general tract, should certainly be issued to take its place.

"Leaflet No. 8, *Union or Unity?* by Very Rev. Frank Vernon, D.D., Dean of the Cathedral at Portland, Maine, being the substance of a paper read by him at a meeting of a number of denominational ministers. The tract has proved most popular. A first edition was exhausted immediately; a second edition was ordered. Five thousand of this tract have been printed in all; of which 2,885 have been distributed and 2,115 remain.

"To make complete this report concerning our literature, the Secretary would add that of the 2,000 copies of Leaflet No. 3, *The American Church Union, Its Origin, Aims, and Methods*, but 44 copies remain.

"Leaflets 1 and 2 are the Constitution and the application blank. The Secretary has not counted, but very few of the application blanks remain.

"The Union in February reprinted, from the (New York) *Churchman*, an article by the Bishop of Maryland on the Preamble. This was done with the full consent of the author. The tract was published in a separate series, with a note to the effect that while endorsing the main contention of the author, the Union did not necessarily endorse all the details of his argument. The Secretary doubts whether it is wise to issue any matter from the Union with a half endorsement of this sort. One thousand copies printed; 985 distributed, 15 remaining.

"To sum up the publication work of the Union: 18,000 leaflets have been printed during the past year; 13,705 distributed; 4,295 remain in the hands of the Secretary. The leaflets have not been scattered broadcast, but have been sent largely by ones and twos, rather than in larger numbers. In this, it is the belief of your secretary, our Union differs from an ordinary tract society in that it endeavors to make its work personal. Skirmish fire rather than the more spectacular but less effective volley firing. Picking off individuals rather than shooting at random.

"Just before the General Convention the secretary secured by comparison of the published list of delegates to the General Convention with our own membership list, the names of those of our members who had been elected as delegates or alternates. These, with the Bishops who are members, numbered fifty-five. The fact is worth noting as marking the substantial character of our Union.

"The secretary was not himself present at the General Convention. The president of the Cincinnati local union arranged to have copies of our leaflets displayed at the periodical counter, and otherwise interested himself in the Union's advancement. It was proposed to have a special service in one of the churches, and the Cathedral was kindly offered us one night for that purpose; but it was felt best, on account of the many demands on the members of Convention, that it would be better not to attempt another service.

"In conclusion, the secretary would offer a few suggestions for the coming year.

"He believes that the time has come for a great enlargement of the Union and its work. We have been in existence about two and a half years. We came into existence largely as a result of an unfortunate crisis in the Church which served to make manifest the widespread ignorance of Church principles on the part of many. We were at first viewed with considerable suspicion; regarded, even charged by some, with being 'soreheads,' trouble-breeders, and the like. The Union has pleased its friends and disappointed its foes. It has showed wisdom, moderation, and charity under trying circumstances. It has made good. It is constantly proving its usefulness. It has only a short history, but it is a history to which it can point with pride. We deserve support. Let us ask it widely throughout the Church.

"At present the clergy and laity are about equally numerous on our membership list. This is not what it should be. It would be a sad thing if the proportion were similar in Church membership. If it is a good thing for a priest to belong, and if he is willing to contribute his dollar a year to the work, he ought also to be willing to get fifteen or twenty of those in his parish who are probably better able financially to do the same. Or if he feels delicacy himself about approaching them, he ought surely to be willing to furnish the secretary with names and addresses. The secretary believes that by a systematized effort, our membership list should be brought up to several thousand.

"In the line of propaganda, the secretary believes that particular attention should be paid to the Church's position on those measures which in last Convention came so near passage. I refer to the proposed Change of Name; to Divorce Canons; and to the Church's Ministry of Healing. The matter of the Change of Name is particularly pressing. Friend and foe alike believe that it will come. The principal argument of its opponents is that we are not ready. Brethren, we never shall be ready if we do not get ready. The great opportunity presents itself to us to take advantage of; the interest aroused to press home the fact of the Church's Catholicity, and in the truest sense, her non-sectarian character. Leaflets, temperate in statement, yet telling in argument, should be circulated freely in those sections of the Church in which, through the force of circumstances, the Catholic character of the Church is seldom, if ever spoken of or considered. It can be done. Names and addresses can be secured, and you cannot stop Uncle Sam's mails. Sometimes our leaflets may convert. Sometimes they will but arouse prejudice. But at any rate people will hear, and hearing will set them thinking. Even opposition will be better than ignorance or indifference. There is little likelihood that the agitation for a change of name will cease. As long as it touches those who are ignorant, agitation will mean irritation. The great opportunity presents itself to us to obviate irritation by educating the ignorant on the issues involved.

"The secretary read some weeks ago, with intense interest, a plea by the Hon. Asa Bird Gardiner against the Preamble, as containing historical misstatements. The plea was most illuminating and inspiring, as showing historically the truth of the claim of our communion to be the rightful Church of the American people. The secretary hopes that Mr. Gardiner may be willing to recast the matter for a leaflet, which should then be given the widest circulation. It would be a most helpful parish tract.

"Finally, let us remember that 'Except the Lord build the house, their labor is but lost that built it. Except the Lord keep the city, the watchman waketh but in vain.' Let us make use more than we have done of the power of prayer. The secretary declares it his firm belief that the generally satisfactory character of the late convention, and the peace and harmony which, in spite of radical differences of opinion, characterized its sessions, was due chiefly, yes chiefly, to the widespread intercessions that were made for its

guidance by the Holy Spirit. The secretary asks whether some one of our members, skilled in liturgics and familiar with devotional manuals, would not volunteer to compile a brief manual, the size of one of our leaflets, containing prayers for the Union; for a wider sense of the Church's Catholicity; for a greater reverence for God's Holy Word; and for similar objects to which the Union stands committed; and whether such a manual could not be widely distributed and used among our members and others.

"Respectfully submitted,

"ELLIOT WHITE, *Corresponding Secretary.*"

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

CITY BEAUTIFUL AND HOUSING.

A CITY BEAUTIFUL without adequate provision for improved housing seems like a misnomer, but curiously enough the Chicago plans for a city beautiful are without any such provision. This had led Floyd R. Mecham, president of the University Chicago Settlement, to write to the City Beautiful Commission pointing out as follows:

1. The City Plan report in its present form does not deal with housing, and the proposed building ordinance is not comprehensive enough to meet the demands of future city growth and standards of comfort and beauty.

2. Extended experience proves that if housing is left to the hit or miss of private contractors and landlords, satisfactory results cannot be obtained.

3. The working population, through no fault of their own, are for the most part obliged to accept the kind of living conditions which they find already in existence.

4. Other cities with like problems are working out appropriate ways and means of dealing with them.

The Southwest City Planning Conference to be held in Los Angeles, November 14-16, on the other hand, makes the question of housing one of the important features of its program. The Municipal Reference Bureau in its call for this conference, says:

"In the Southwest it is possible to develop a distinctive type of city. We love the open air and sunshine, the broad spaces, the flowers and fruits, and mission style of architecture. The closely built up city is not to our liking. We wish to ruralize the city and forever bar the tenement house. Garden villages are better than slums.

"To prepare such a plan for our southwest cities, you are asked to coöperate in this city-planning conference by attending the sessions, by taking part in the discussions, or by furnishing an exhibit. The conference will last for three days, having three daily sessions, with papers read by experts. It is desired to have exhibits such as drawings, charts, maps, plans, pictures, stereopticon slides, models, reports, books, etc., of civic, cultural, historical, and residential centers of this and other cities, radial roads and boulevards, a metropolitan park system and parkways, street trees, terminals and depots, tunnels and subways, streets and rapid transit systems, municipal housing and the use of concrete and other material for inexpensive houses, baths, playgrounds, recreation centers, fountains and statues, industrial districts, factories, harbors and docks, municipal railways, garden cities, water supply and electricity, the planning of undeveloped city areas, income from municipal ownership, and excess condemnation. Experts will be sought to discuss these and other vital subjects. What have you to offer as an exhibit or as a suggestion for the programme?"

PLAYGROUNDS AND AUTOMOBILE ACCIDENTS.

"The chauffeurs' and drivers' unions," a prominent official says, "are interested in any measure that would tend to lessen the number of accidents to children. Whether these measures are aimed at the suppression of reckless drivers or at the improvement of traffic conditions, they recognize that the growing number of accidents on the streets is a problem of pressing importance not only to the public, but to the drivers themselves. The traffic conditions are so complicated, and so many children are on the streets, that the possibility of accident is a source of constant irritation to the careful and prudent driver, and an accident to a child or other person, even if not due to the chauffeur's negligence, seems always to impair his efficiency as a driver. A very small proportion of accidents is due to recklessness on the part of drivers, but in most cases to the thoughtlessness or foolhardy daring of children. While the traffic conditions remain so complicated the danger to children will exist. The setting aside of certain streets as playgrounds would simplify traffic conditions and reduce the number of accidents to a greater degree."

INSTRUCTING THE FOREIGNER.

Here is some of the work which the Y. M. C. A. did along these lines in 1909:

200 Associations conducted classes in English for foreigners.
50 Associations conducted classes for foreigners in U. S. History, Civics, or gave stereopticon lectures on American patriots.
100 Associations assisted immigrants to find employment, boarding, etc.
6,000 non-English-speaking foreign-born men were enrolled in classes organized by Association men.
8,000 immigrants were advised, directed, and in various ways aided at ports of landing on the Atlantic Coast by Association men.

A SUCCESSFUL MUNICIPAL FARM.

East Orange's municipal farm is so well conducted that it took three prizes for its corn at a recent county fair. The overseer has been congratulated for the success he has had. He harvested 250 tons of hay, 386 bushels of oats, 350 bushels of rye, and 1,200 bushels on the cob of his prize-winning corn. The products are all fed to the horses of the fire, water, and street departments.

MAYOR SEIDEL, the Socialist executive of Milwaukee, who is doing many fine things municipally, would be wiser if he refrained from preaching Socialism in his addresses. For years students of the municipal problem have insisted that state and national politics should be excluded from city affairs. This principle applies with the same force to Socialist politics as to Republican and Democratic politics. One of the most unfortunate of the mayor's utterances along the line mentioned was his counsel at the inaugural banquet of the Boys' Republic of the Y. M. C. A. According to the Milwaukee papers, he rebuked the embryo patriots for patterning their organization after the frame of government of their own country, expressing his opinion that they "ought to start a revolution right now."

MUNICIPAL OWNERSHIP for saloons is an idea that has been advanced in Shreveport, La. That city has about concluded that prohibition does not prohibit. While the town is ostensibly dry, more liquor is sold than ever. As the municipal authorities seem unable to cope with the situation, they propose to run the liquor business themselves.

PORTLAND, OREGON, has started its movement for city improvement under the caption "The City Sensible." This is a far more accurate designation than the commoner phrase, "The City Beautiful."

CHILDREN'S RIGHTS IN THE STREETS.

"One reason for the great number of accidents to children is due to the fact that their right to be on the streets is not respected. Owners of automobiles have become contemptuous of the rights of the poor. They inquire, 'Why don't you keep the children off the streets?' forgetting that children have a paramount right to be there. The problem is pressing because conditions of traffic are growing worse. Quite as many accidents to children are due to street cars as to automobiles. The setting aside of certain streets at all hours or at certain hours seems to be a practical measure and might afford a solution of the problem. Beginning January 1st, of this year, this Association makes a tabulation of all accidents on highways, a work which has not been done heretofore."—E. S. CORNELL, *Secretary of the National Highways Protective Association.*

REGULATION OF COMBINATIONS.

"One of the chief problems of the twentieth century will be the regulation of other combinations of men, whether based upon race or voluntary associations for industrial and other purposes; and that problem will involve politics, jurisprudence, and social science. In one point certainly the example set in the case of political organizations must be followed. It is that of accepting the natural tendencies of a progressive age instead of trying to run counter to them. . . . The true, and, therefore, the permanent solution must be found in keeping in mind both the individual and the group, and politics and jurisprudence can be wisely directed only by a thorough study of the psychology of the group."—PRESIDENT LOWELL of Harvard in an address on "Social Regulation."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE LOS ANGELES OUTRAGE.

To the Editor of The Living Church:

PERMIT me to express my surprise at your editorial in issue of October 8th, as to the Los Angeles explosion, wherein you still leave a suspicion on labor unions, in spite of a studied attempt not to do so, in the first paragraph. I should think that a religious journal above all others would suspend judgment in such a case. Both yourself and myself are too far away from California to be absolutely and positively informed. Why trade unions as a whole, in California or elsewhere, should be thus put on suspicion is a puzzle. It reminds me of newspaper reports of a few years ago, of an act of an anarchist. Socialist literature was found among his effects, and the newspapers therefore said he was a socialist. It would be as logical and reasonable, if a New Testament was found among such a man's effects, to say, give out, or report that from literature found in possession of the criminal, he was evidently a Christian. Or if the Koran, that he was evidently a Mohammedan. The possession of a union card found on a criminal does not condemn trades unions as a whole, or even the laboring man or men as to his or their politics. THE LIVING CHURCH, as a rule, has been more reasonable and temperate in expression as to delicate situations than any other of our Church papers. That it should depart in this instance, is a surprise to many of us.

A. L. BYRON-CURTISS.

THE BISHOP OF SALISBURY'S IMPRESSIONS OF SEWANEE.

THE Bishop of Salisbury spent four days at the University of the South, Sewanee, during the meeting of the General Convention, and this is what he said about the university, the following Sunday, October 16th, in a sermon preached in Christ Church, Nashville, Tenn.:

Let me conclude by commending to the whole congregation that admirable example of self-sacrifice which is set by your own fellow-Churchmen in the little university on the hills, just a hundred miles from this city. I mean, of course, at Sewanee. Its story is necessarily better known to you than to me. You know how the four years of war swept away the first beginnings to which Bishop Polk had given so much of his heart. How Bishop Quintard became its second founder. How for about forty-three years it has held up a high standard in the South both for personal religion and of educational efficiency, of devotion to duty on one side, and efficiency of intellectual attainment on the other. No other state can surpass Tennessee in its ideal of what a Church university should be; and that ideal has had large fulfilment. All sacrifice is fruitful; and the sacrifices made by the founders of Sewanee—the women who first housed the early residents, as well as the men who taught them—have been eminently fruitful.

The library needs about $1,000 a year to be spent upon it. It should be a place where deep study of literature, of arts and sciences should be possible for the professors, with a full equipment suited to modern needs. It needs better laboratories, as well as more books; and it needs much better endowments for its professors. The foresight of its founders has laid the foundations broad and strong. It rests with this generation to build in confidence on those foundations.

This is a critical time in its history. The necessary closing of the medical school in so small and so healthy a community, and the suspension of the law school, are somewhat depressing failures of the situation.

There is there a spirit of usefulness on religious principle, of familiar and affectionate intercourse, of communing with nature in the woods, which I have not found so strongly elsewhere—except it be in the great Lutheran philanthropic institution of Bethel, near Bielefeld, in Germany. Now, this is yours to foster and develop. It needs outside sympathy. There could be no worthier object for a wealthy and far-sighted Churchman who wished to do the most good and the least harm by some noble act of foundation. Its library of something more than 20,000 volumes should be increased gradually by annual purchases to 100,000.

Literary

ESSAYS.

Essays in Fallacy. By Andrew Macphail. New York: Longmans, Green & Co. $1.50.

Very nearly a half of Mr. Andrew Macphail's last book, *Essays in Fallacy*, is addressed immediately to the theologian, and is entitled "The Fallacy in Theology." The other essays deal with the fallacy about education, which is "that the information which a child acquires must have in itself some utility apart from the educational value which lies in its acquirement"; and with certain fallacies about women, an exact statement of which even a very painstaking reader will find it difficult to run to cover.

We may content ourselves with some examination of the fallacy to which, it appears, the theologians are subject. It may be stated thus: that the scientific method may be employed upon the facts of religion so as to produce an authoritative theology. The discussion of the "fallacy" carries us far. We begin with Newman and his comparison of theology with astronomy. Then follows more than twenty pages devoted to the elucidation of the truth that a man may know all the facts about God and yet be no nearer to God. We read: "One who occupies his leisure with the reading of theology will not necessarily attain to any unusual knowledge of God." The theologians would agree perfectly with this, for they know, and have always known, that the knowledge of God must be moral and spiritual. But it becomes increasingly plain that our author means something more than this, and in the second section of the essay he tells us what he means.

The real thesis of the essay is not to deny that we may make a theology out of the facts of the Christian religion: the real thesis is a denial of the facts. This denial is not made explicitly, for to be explicit would at once put Mr. Macphail into the ranks of his explicit and dogmatic foes, the theologians. What he does is to begin with St. Paul. He tells us, with apparently no sense of the absurdity of his statement, that "the doctrine of Paul as set forth in the letters to the Romans, the Galatians, the Corinthians, the Ephesians, the Philippians. . . . is indefinite and obscure." He then goes on with an imaginary account of how St. Paul happened to preach such doctrines as justification by faith, the resurrection of the dead, and the eternal sonship of Christ. He speaks of an "attempt to make Jesus the Messiah," and implies that the earlier parts of the first and third Gospels were "constructed" or "contrived," to meet certain difficulties. Then, having cast doubt upon the whole of the New Testament, as being throughout the work of the "theologians," the author proceeds to quote approvingly a long series of parallels between the events of our Lord's life and various Greek myths, worked out by "Mr. Slade Butler's adroit scholarship," by which he seeks to create what he calls an "image of erudition"! What he does finally create is the conviction in the mind of the reader that Mr. Macphail is not only a clever essayist, but an "adroit" controversialist, arguing for that shadowy and impalpable dogma of the modern world, namely, that nothing is really true. No one could deny much more finally than this book denies, the Incarnation of the Son of God.

In the last section of the essay, where, having demolished the theologian, he reinstates him, Mr. Macphail has some interesting things to say about the present religious situation. But even here one can hardly take him seriously. In the preface to the book he tells us that the fallacy in theology was expounded (very fittingly!) in the presence of an "Interdenominational Conference of Ministers" with cheerful acceptance. Possibly the ministers thought that the joke was on the expounder.

H. O.

From Passion to Peace. By James Allen. New York: Crowell & Co. Price 50 cents.

In this little book of 64 pages the author describes the "pathway of the pure" from the lowest level of human life to transcendent felicity. The essay is in seven divisions, treating of the common human life in the first three, entitled "Passion," "Aspiration," and "Temptation," of the transitional stage of "Transmutation"; and in the final three of the Divine Life as attained through "Transcendence." "Beatitude," and "Peace." The book is simply and sincerely written, and furnishes food for earnest thought.

My Religion in Everyday Life. By Josiah Strong, D.D. New York: Baker & Taylor. Price 50 cents.

This simple and straightfoward little essay is Dr. Strong's answer to the question. "What does your Faith mean to you?" It is the brief story of a strongly religious spirit which has passed through the phases of doubt and readjustment characteristic of the Protestant religious life of the past half century, and which by this devious road has reached the ground of a sane and practical optimism upon which the Church has ever stood secure.

The Master's Friendships. By J. R. Miller: New York. Crowell & Co. Price 50 cents.

A brief and thoughtful essay on the human friendships of Christ, and the lesson of broad and generous brotherhood to be drawn therefrom. It preaches the Christian duty of inclusiveness rather than of exclusiveness, sounding the general note of the preface—"we begin to be like Christ only when we begin to be a friend to every one." The seven illustrations and cover design in color are well drawn.

NEW TESTAMENT HISTORY.

A History of New Testament Times in Palestine. By Shailer Mathews, D.D., Professor of Historical and Comparative Theology in the University of Chicago. Pp. xi. + 234. New York: The Macmillan Co. $1.00 net.

Professor Mathews' excellent introduction to the study of the historical and social background of the New Testament appeared in 1899. Of this the present work is a revised edition. Practically all the matter of the first edition has been reprinted without change. A small but clear map of Palestine in the time of Christ has been inserted opposite the title-page, and an appendix giving the Roman procurators of Judea from A. D. 44 on has been added to the appendices of the first edition. The most notable improvement in the revised edition is the insertion of an instructive chapter entitled "The Social Life of the Palestinian Jews." Though the position of Jewish women in New Testament times was much higher than it is in modern Syria, nevertheless "the ideal Jewess was the good housekeeper of Proverbs, and unless she could afford servants, the housewife's duties are stated succinctly in the Mishna as that (*sic*) of grinding corn, baking, washing, cooking, nursing her children, making the beds, and working in wool" (p. 162). Divorce was easy and frequent. The strictest school indeed opposed the practice on the ground that it was hateful to God, but the influence of the liberal rabbis tended to make the severing of the marriage bond easy. Dr. Mathews observes that divorce "seems to have degenerated by the end of the first Christian century until husbands were permitted to divorce their wives on (*sic*) merely nominal causes" (p. 165).

The general reader will get in Dr. Mathews' little work an intelligible and trustworthy account of a complicated period of history. A reading of the book will certainly make his New Testament mean much more to him than it did before. The student of New Testament times in college or theological seminary will find here his best introduction to the subject. The book contains a vast amount of learning in small compass, and it also gives full references to the standard works of Schürer, Ewald, Graetz, and O. Holtzmann. These references cannot fail to stimulate the enterprising student.

WILLIAM H. P. HATCH.

MISCELLANEOUS.

The Direction of Desire: Suggestions for the Application of Psychology to Everyday Life. By Stanley Bligh. London and New York: Henry Frowde. Price, 70 cents cloth, $1.00 limp leather.

This little book of 360 pages in handy pocket size, and well printed on thin paper, is a valuable contribution to "popular psychology." As the author states in his preface, it "makes no claim to be scientific in the strict sense of the word. It aims chiefly at suggesting new lines of inquiry with regard to the alteration of the tone of consciousness, where that is desired. . . . The main intention has been to give hints and suggestions to be used as starting-points for personal observation and experiment. . . . It does not aim at being ethical; it leaves the question of right and wrong on one side whenever possible. . . . It starts on the basis that most people suffer and make others suffer unnecessarily, owing to an imperfect knowledge of . . . the laws of human consciousness, and it is written in the hope that it may be of assistance to those who have to face certain difficulties with an equipment with which they are not satisfied."

The book is clearly and simply written, in a sane and sensible spirit of helpfulness. It teaches the distinction between morbid introspection, which has no outlet, and self-measurement, which reacts in self-improvement. While there is no attempt to inculcate religion or morality as such, the book sounds a high tone of idealism, and should prove a suggestive and strengthening handbook for all who desire to develop control of impulses and emotions, peace of mind, and strength of character.

A USEFUL and quite voluminous work of more than a thousand pages is *The International Encyclopedia of Prose and Poetical Quotations from the Literature of the World,* by William S. Walsh. There is printed first a topical index of subjects, then a list of authors quoted, embracing writers in many languages and of many centuries, after which follow the quotations themselves, arranged alphabetically by subjects. It would be difficult to make these more complete or more convenient for reference. Finally, to the extent of nearly three hundred pages we have a concordance to the quotations, so that if one remembers but a single word of what he would quote, he may easily locate the verse or phrase. [John C. Wenston Co., Philadelphia, $2.25.]

A REFORMED CLERGYMAN.

BY KATE WOODWARD NOBLE.

I.

"WHAT is it, Edward?"

"Oh, nothing much. Why?"

"You needn't tell me that. You look about as cheerful as a tombstone. And Mr. Flint has just been here—has been horrid again?"

"Well—if you must have it—yes, rather. He says it is a shame and a disgrace to me and to the parish that we owe so many bills. I tried to point out to him that the church was not in debt, but he snapped out that he would rather it would be than to have everybody saying that the minister didn't pay his bills."

"Never mind him, he is an old crank. Yes, I know that is slang, but it expresses what I mean. We don't owe any more than lots of other people, and I am sure we don't live extravagantly. We've just got to be decent, haven't we?"

"He may be an old crank; but it is my impression he can make trouble enough to drive me out of the parish, and that he will do it yet."

"Suppose he does. This isn't the only parish in the world," and the clergyman's pretty young wife put on her hat and started for the village store.

Left to himself, Edward Goodenough took a bunch of letters from his pocket and proceeded to examine the contents of the envelopes. Most of them contained bills, larger or smaller, and as he computed their total he exclaimed: "Whew! I didn't know there were so many. I must try to economize more closely, I really must; and I must tell Annie to be more careful, though I don't know just where we can retrench very much after all. Well, never mind them now," and he bundled them together, thrust them into a drawer of the desk and straightway forgot them, at least for the time being.

Edward Goodenough was a young man and this was his first parish. As is often the case, his parents, though by no means wealthy, and always accustomed to hard work, had smoothed the path of their eldest son, whom they had, from his birth, destined for the sacred work of the priesthood, as much as possible. He was a sweet-tempered, impractical sort of boy, with few temptations to excess of any sort, and had gone through his college and theological course with honor. Money had always been provided for his expenses and he had taken it as a matter of course. He had married, soon after his graudation, a pretty, lively girl, fresh from school, whose practical experience of life had been as little as his own. The wedding gifts furnished the house and they had entered into the serious work of life with about as much real fitness for it as the famous Babes in the Wood. They were living, not luxuriously by any means, but in the comfortable, easy style of their home life, keeping a maid and apparently believing that the salary, which was a good one for a country village, was inexhaustible. That it was not, or at least, that it was inadequate to the demands upon it, had become evident, as the conversation quoted shows, but neither realized, even yet, the seriousness of the situation.

Both Edward Goodenough and his wife had completely won the hearts of the majority of his parishioners. They were unaffected, kind-hearted young people, ready to enter with equal sympathy into the religious work of Church and Sunday school, and into the social work of the parish. His sermons were full of sound and helpful thought and instruction, clearly and simply expressed, and his life was in accordance with his preaching. His wife was excellent at planning new and interesting lines of work and energetic in carrying out her plans, yet never offensively dictatorial, and always gave way cheerfully to those older and more experienced, when occasion required. But they were utterly unacquainted with the household and garden tasks which their neighbors performed as a matter of course.

"The clergyman thought hay was cut in the spring," confided one small boy to another, with a giggle, and the other boy capped the statement with: "Yes, an' you'd a-died a-laughin' t' see him tryin' t' harness a horse. I guess he'd a-gone t' smash pretty quick if I hadn't told him he'd got it on all wrong, an' showed him how to fix it, t'other day."

The ignorance of the minister's wife concerning washing, ironing, the blacking of stoves and the scrubbing of floors—she was a fairly good cook, though with a liking for strange and unfamiliar dishes—was a perpetual source of vexation to the

good women of the parish. "I don't want to pay money into the church to help the minister's wife git her washin' done," remarked one old lady. "I allers had to do my own washin' an' my mother did hers before me; an' we're jest as good as she is. Let her do it herself; 'twon't hurt her."

"She said she never ironed a shirt or blacked a stove or scrubbed a floor in her life. Funny sort of mother she must have had," said another.

"She does fix up the strangest messes to eat I ever see," said another. "Why, do you know, she asked Jim Lane, the butcher, to save her the sweetbreads from the calves he killed, an' he says she often buys the kidneys. One day she was makin' jelly out o' chicken claws."

"Chicken claws!" chorused her listeners. "The dirty things."

"Oh, she poured bilin' water on 'em an' let 'em stand a little while, then peeled off the scaly outside skin, so what was inside was clean, I s'pose. Then she b'iled 'em up an strained out the bones, an' I must say the jelly tasted good, if you could forgit what 'twas made of. She said it was fine for sick folks."

Of course echoes of these and similar conversations were brought to the ears of the minister and his wife, and though they laughed at them at first, they ceased after a while to regard this sort of comment in a humorous light. Mr. and Mrs. Flint were among their chief critics, and often took occasion to reprove and advise in a way that was anything but conciliatory. As the amounts owed by the minister to one and another for meat, groceries, fuel, and rent grew larger, running a little farther behind each month, friends were alienated, enemies found ready ears for insinuations of wilful dishonesty, and at the time the conversation quoted at the beginning took place, things were rapidly approaching a climax of which neither had dreamed.

Shortly after the above quoted conversation took place, Mary, the maid, decided the country was too lonely for her, and departed, bag and baggage. The Goodenoughs laughed at first, and proceeded to advertise for another helper. But competent help was hard to get in the village, and the specimens that presented themselves in reply to the advertisement were so unpromising that they were voted out of the question. The washerwoman consented to come in by the day occasionally to do the rougher work, but she was not especially efficient, and was, moreover, possessed of an easily offended dignity that made it necessary to handle her with gloves if peace was to be preserved. Out of the house, she indulged in severe comments on the ways of the clergyman and his wife, declaring then "stuck-up" and "pernickety" in some things and altogether too easy and careless in others, which added fuel to the already bright flame of gossip in the village.

One of the things upon which Edward Goodenough prided himself was his public spirit. The lack of sidewalks, the darkness of the streets at night, the need of a trolley line, were all evils that could, in his opinion, be easily remedied by proper enterprise on the part of the citizens, and he threw himself, heart and soul, into the formation of a Village Improvement society. At first he found a number of sympathizers, especially among the younger folks, and as electric power was not difficult to obtain from a near-by city, a system of electric lights was installed in the principal streets, a number of subscribers agreeing to share the expense. Everything went well for a time, but summer came on, people were busy with outdoor work or were away on vacations or entertaining company, and forgot to pay their bills for lighting when the time came around. In his usual sanguine way, the minister paid the deficit out of his own pocket for a month or so, letting his own bills go unpaid until he could collect from the subscribers. Some did reimburse him, but only one or two at a time, and the small amounts thus collected melted away, he hardly knew how or when, and another month's lighting bills had accumulated.

A meeting of the Village Improvement Society was called and it was decided to give a supper in an unused factory building at the lower end of the village, near the terminus of the trolley line from the neighboring city, the proceeds to go toward the electric lighting expenses. Again the clergyman used a goodly portion of his own salary as an advance payment, trusting to the supper to make up the deficit. The supper was well advertised and was largely attended, so that a good sum was netted for the treasury. The proceeds were placed in the hands of the society's treasurer by the clergyman, who left town the next morning to keep an appointment some distance away, intending to go over the accounts on his return and straighten matters. Unfortunately, he had withdrawn from those proceeds the amount of the sums he had advanced, and had neglected to say anything about it to the treasurer, so that when the money was counted it was much less than had been expected.

"I handled them supper tickets myself, an' I know there was over $60 worth sold," declared the secretary of the society, "an' Jim Smith, he 'tended door, an' he says he took in $25 or $30 there. The bills for the supper wasn't very big, an' they've been paid, excep' for the ice cream, 'cause we did that right on the spot, the folks bein' there. Here ain't but about $35, an' I'll bet the minister took the rest on't."

"I allers said he wasn't any too honest," growled the storekeeper. "He's owin' me a big bill now; said he'd settle when he come back next week, but I dunno about it."

From this beginning the rumor grew and spread, till at last a reporter got hold of it, posted straightway to the city, and announced in big type:

"HAS MINISTER ABSCONDED?

BIG DEFICIT IN PROCEEDS OF ELECTRIC LIGHT SUPPER.

Mapleton V. I. S. Puzzled to Account For It—Investigations to be Set on Foot Immediately—Strong Suspicion Aroused—Where is the Parson?"

The article thus headed was comparatively mild, with many "it is saids" and "we hears" in it, very carefully avoiding any definite statement, but suggesting untold possibilities. Mrs. Goodenough had gone to visit friends in a distant city during her husband's absence, and so the two were wholly unconscious of the storm which raged in their home parish. Not that every one believed the insinuations. The minister had some warm friends who protested vehemently against the insinuations, which grew to positive accusations in the mouths of malicious folk, and loudly asserted their belief in his innocence of intentional wrong doing. Others were really grieved at what seemed to them so plainly proven, and were in favor of suspending sentence against him till another chance could be given him. But many were for turning him out, neck and crop, and publishing the story of his misconduct far and wide, with many "I told you so's."

Toward evening of the day after the supper, a stranger arrived in the village. She was a good looking, elderly woman, with a face expressing a good amount of sense and determination, as well as abundant kindliness; the sort of face that inspires confidence in its owner at once. Learning that the Rev. Edward Goodenough and his wife were absent from home, she proceeded to inquire for temporary quarters, and was soon domiciled in the home of the Flints, who sometimes kept travelers, "just to accommodate." It was not long before the full story of the minister's supposed defalcation was poured into her astonished ears, with a good deal of comment on his extravagant ways and failure to meet his debts, and an unvarnished account of his wife's shortcomings in the line of household knowledge.

"Hasn't he any friends here at all?" asked Mrs. Brown, as the stranger had given her name.

"Oh, yes, there's some folks fools enough to stand up for him," replied Mrs. Flint, with considerable asperity. "There's Stewart's folks, they are awful thick with him an' her, an' they won't hear a word; say they know he'll come back an' it will be all right. But I don't believe it."

"Why not? Why shouldn't he? You say he didn't expect to come before the end of the week. How do you know he won't?"

"He come? No, he won't, not after stealing all that money."

"Did any one see him take it?"

"Tom Bates says he did, while he was countin' the money, right by his window, with the shade up that night. He divided it into two piles an' kep' one an' handed over the other."

"Seems to me it's queer he should do it where he might have known he would be seen. If I were you, I'd wait till I knew he was a thief before I went to sayin' so, in plain words."

Mrs. Flint glared at Mrs. Brown, tossed her head with a muttered "Humph!" and left the room, in high dudgeon that a stranger should presume even to suggest defense for the absent and presumably guilty clergyman.

[TO BE CONCLUDED NEXT WEEK.]

IT IS ONE thing to take no thought for want of thought, and another to take no thought from sufficing thought, whose flower is faith. The one way is the lovely way of God in the birds, the other His lovelier way in His children.—*The Messenger* (S.S.J.E.).

Church Kalendar

Nov. 1—Tuesday. All Saints' Day.
" 6—Twenty-fourth Sunday after Trinity.
" 13—Twenty-fifth Sunday after Trinity.
" 20—Sunday next before Advent.
" 27—First Sunday in Advent.
" 30—Wednesday. St. Andrew, Apostle.

KALENDAR OF COMING EVENTS.

Nov. 9—Dioc. Conv. of New York.
" 16—Primary Conv. of the new diocese set off from Pittsburgh, at Erie.
Dec. 7—Dioc. Conv. of Atlanta.

MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

CHINA.

SHANGHAI:
BISHOP GRAVES,
The Rev. R. C. WILSON of Zangzok,
The Rev. G. F. MOSHER of Wusih,
Mr. MONTGOMERY H. THROOP of St. John's University, Shanghai.

HANKOW:
BISHOP ROOTS.

JAPAN.

TOKYO:
BISHOP MCKIM,
The Rev. C. H. EVANS of Mayebashi.

KYOTO:
BISHOP PARTRIDGE.

CUBA.

BISHOP KNIGHT.

THE PHILIPPINES.

BISHOP BRENT.

PORTO RICO.

BISHOP VAN BUREN.

Personal Mention

THE Rev. ROBERT EVANS BROWNING has been appointed by Bishop Scadding to work in Coos county, Southern Oregon, and is in charge of Emmanuel Church, Marshfield, St. Luke's Church, North Bend, and two mission stations at North Bend and Gardiner, respectively.

THE address of the Rev. FREDERICK A. COLEMAN has been changed from Stamford, Conn., to No. 2 Fairfield Avenue, South Norwalk, Conn.

THE Rev. FRANKLIN DAVIS, former rector of the Church of the Ascension, Mt. Sterling, Ky., has accepted a call to the Church of the Covenant, Junction City, Kan.

THE rectorship of St. Mary's Church, Braddock, Pa., has been accepted by the Rev. J. H. FAIRLIE, who will enter upon his duties there at the beginning of the Advent season.

THE Rev. JAMES H. FIELDING of St. John's Church, Brooklyn, N. Y., has accepted the rectorship of the Church of the Nativity, Maysville, Ky.

THE Rev. HARRY G. GRAY of Las Vegas, Nev., has accepted work at Trinity Church, Los Angeles, Cal., where his address is 36 West Twenty-first Avenue.

THE permanent address of the Rev. JOHN R. HARDING, D.D., secretary of the Second Department, is changed from Trinity Rectory, 44 Broad Street, Utica, N. Y., to 692 Genesee Street, Utica.

THE Rev. BRYANT GRAY HARMAN, rector of Calvary Church, Cairo, Greene county, N. Y., has accepted a call to the curacy of St. John's Church, Norristown, Pa., and will begin his duties on All Saints' Day.

THE Rev. LEWIS C. HARRISON, rector of Wicomico and Reedsville churches, in Northumberland county, Va., has accepted a call to be assistant rector of Trinity Church, Buffalo, N. Y.

THE Rev. SCOTT KIDDER, who met with a serious accident while in Bermuda last summer, will spend the winter in Asbury Park, N. J. His general health is now excellent, and the surgeons say that with a winter of comparative rest his recovery from the accident will be complete, with no supervening lameness.

THE Rev. HENRY GARDINER LANE, rector of St. John's Church, Warsaw, and Emmanuel Church, Emmerton, Va., has accepted a call to Trinity Church, South Boston, Va., in succession to the Rev. George Peyton Craighill.

THE Rev. T. W. MACLEAN has changed his address from Joliet, Ill., to 6237 Ingleside Avenue, Chicago.

THE Rev. H. Q. MILLER has resigned the rectorship of St. John's Church, Pequea, Pa., and has removed to Philadelphia, where his address is 3210 Powelton Avenue.

THE Rev. W. H. MOORE has resigned the rectorship of St. Jude's Church, Tiskilwa, Ill., and has accepted the chaplaincy of St. John Baptist House, New York City. His address is 103 West Eighty-eighth street, New York City.

THE Rev. O. E. NEWTON, rector of the Church of the Epiphany, Trumansburg, diocese of Central New York, accepted an unanimous call to St. John's Church, Phelps, diocese of Western New York, and commenced his new duties on November 1st.

THE Rev. WILLIAM H. POND of Wilder, Minn., has resumed charge of the work at Rushford, Caledonia, and parts adjacent, with residence at Rushford, Minn.

THE Rev. HENRY G. RAPS of Nashville, Tenn., has accepted the rectorship of St. John's Church, Covington, Ky.

THE Rev. JAMES J. H. REEDY will take charge about November 20th of the work at Las Vegas, Nev., succeeding the Rev. Harry G. Gray.

THE address of the Rev. WILLIAM ROBERTS has been changed from 1510 South Broad street to 1420 South Fifteenth street, Philadelphia.

THE address of the Rev. GEORGE B. RICHARDS has been changed from Buffalo, N. Y., to 934 North avenue N. S., Pittsburgh, Pa.

THE Rev. OTIS A. SIMPSON has resigned the rectorship of the Church of Our Saviour, Salem, Ohio, effective October 31st.

THE Rev. THOMAS R. YATES has been appointed to the charge of Trinity Church, Sharpsburg, and St. Andrew's, New Kensington, Pa., and will begin work in his new field on the Sunday next Before Advent.

ORDINATIONS.

PRIESTS.

WASHINGTON.—On October 30th, at St. Alban's Church, Washington, by the Bishop of the diocese, the Rev. CHARLES TINSLEY WARNER. Mr. Warner was secretary to the late Bishop Satterlee, and is now assistant in St. Alban's parish.

DIED.

ATTWOOD.—The Rev. W. RIX ATTWOOD, rector of St. Peter's Church, Clifton Park, and Canon of Trinity Cathedral, Cleveland, Ohio., entered into rest on Sunday evening, October 16, 1910, in the fifty-first year of his age.

"Soul and body reunited,
Thenceforth nothing shall divide
Waking up in Christ's own likeness,
Satisfied."

BURROWS.—Entered into life eternal, October 16, 1910, at his home in Decatur, Ill., LOWBER BURROWS, for many years warden of St. John's Church, aged 80 years.

Grant him, O Lord, eternal rest, and may light perpetual shine upon him.

CAMP.—At the residence of her daughter, La Grange, Ill., October 31st, ADELINE JOHNSON, widow of Alfred E. CAMP and mother of the late Rev. Charles Clark Camp, aged 79 years.

MEMORIALS.

MRS. MARIA MOULTON GRAVES.

Mrs. MARIA MOULTON GRAVES, wife of the Rev. Gemont Graves, D.D., entered into rest at her home in Burlington, Vt., on Friday, October 21st, and was buried from St. Paul's Church on Monday, October 24th, with interment in the family lot at Rutland, Vt.

Mrs. Graves was a woman of rare sweetness of nature and strength of purpose. With a somewhat delicate frame she possessed untiring energy, and with a sympathy that flowed out freely to the poor, the afflicted, and the sorrowing, she spent herself without stint for those whom her love embraced. Exceeding practical and even matter of fact in the ordinary affairs of life, the other world was yet to her the great reality. There she lived and there her soul had sweet communion and thence daily drew its strength. Her loving piety and strong devotion and unshaken faith have been for years a guide and example to those who knew her, and hundreds now who have been the subject of her prayers or the object of her love and sympathy rise up to call her blessed.

May God grant her eternal rest and light perpetual shine upon her.

MRS. CARRIE HEADLEY HENRY.

The death of Mrs. CARRIE HEADLEY HENRY, wife of ex-Judge Thomas S. Henry, of Newark, New Jersey, which occurred at Asbury Park on Thursday, October 13th, has removed one of the most useful women of the country. For many years she devoted her best efforts to the elevation and advancement of the human family.

Every question and movement tending to the betterment of her day and generation found in her a response that counted for good. To serve the helpless and the unfortunate was her special mission. Her time, her labor, and her money were liberally given to any cause that found a response in her noble heart.

Fifty-five years ago, in Berlin, Wisconsin, she was born, and in her youth she developed ability in the musical line. She was sent to the leading institutions in Milwaukee, Boston, and New York, and received a thorough education. Later, in these and other cities in the East and West, whenever it was announced that Miss Carrie Headley, for that was her name before her marriage, would appear, the music halls were filled to overflowing. She was prepared to appear in opera by the famous Norwegian, Severince, who predicted a great future for her.

On her marriage to Mr. Henry, however, her course in life was entirely changed. She became deeply interested in the social problems, to which she gave her energies.

Mrs. Henry became both a forceful writer and speaker. For years prior to her death she was the president of four important clubs—the Lyric, the Equal Franchise Association of New Jersey, the Philitscipoma, and the Legal Aid Society—and was also a member of quite a number of other organizations. She was also connected with the New Jersey Public Lobby, an organization for the discussion of political and economical questions. For these she wrote and read at noted gatherings.

Mrs. Henry's efforts to protect those who had no means of meeting the hard emergencies of life, drew upon her the sincere blessings of many an unfortunate person, in whose heart there will ever be cherished a loving memory of her kind deeds. Her zeal, too, in procuring legislation for the betterment of social conditions and the uplifting of the masses, will keep her name fresh in memory long beyond the time when those who have served with her shall also have passed away.

There was a holy fragrance about her companionship that drew new friends to her constantly and held the old ones firmly—a personal magnetism that charmed every one with whom she came in contact. How true it may be said of her that the world was made better by her having lived in it, and that heaven is richer by her presence.

Sleep calmly on; thy noble life
With cares and love replete,
Has left on us its impress rife
With mem'ries fond and sweet.

Sleep peacefully; earth's work is done;
Within a fairer clime
All hopes and aspirations bloom
And reach fruition's prime.

Sleep on, dear friend; such lives as thine
Have not been lived in vain,
But shed an influence rare, divine,
On lives that here remain.

ELIZABETH RUSSELL PERRY.

On Wednesday, October 26th, the spirit of ELIZABETH RUSSELL, beloved wife of Rev. James DeWolf PERRY, returned to God who gave it, and on the following Saturday her earthly body was laid in the earth at Milton, Mass.

A hand-maid of the Lord, she filled her life with loving service. Bereft in early childhood of both parents, she was by her Heavenly Father taught and enabled abundantly and broadly to bestow that grace which by expenditure is enriched and by expansion is intensified. Self-eliminating and untiring, she lived for others as wife, mother, and friend. With physical strength were united courage, cheerfulness, and hope. To her children were imparted and distributed traits of character through which she still lives among us. In her was exemplified the divine truth that in giving the heart receives. In good measure, pressed down and running over, affection was poured into her bosom.

For the loving sympathy and the manifold expressions of it given by her friends grateful acknowledgement is made through him whose life and love are intertwined with hers.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, to come in correspondence with any young men who are contemplating giving up their lives to religion, and the nursing of the sick poor without money remuneration. Address G. P. HANCE, St. Barnabas' Free Home for Convalescent and Incurable Men and Boys, McKeesport, Pa.

WANTED, a young priest or deacon soon to be ordained. Address F. H. W., care LIVING CHURCH, Milwaukee.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach English courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle Street, Chicago.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, capable to train boys and mixed choirs, desires change. Churchman; single; ambitious; choral director. Good salary, three manual organ, and field for teaching essential; references. E. J., care LIVING CHURCH, Milwaukee.

YOUNG MARRIED MAN, leaving ministry of another Church, wants position till preparations for *Church* ministry are made. Will consider anything paying living salary. S. L. C., LIVING CHURCH, Milwaukee.

A CHURCHWOMAN, experienced, desires visiting and institutional work. New York or Philadelphia preferred. Address S. N., LIVING CHURCH, Milwaukee, Wis.

ACTIVE, young rector important Mid-Western parish, desires rectorship or curacy, city church, preferably Eastern. High testimonials. Address C. B. I., LIVING CHURCH, Milwaukee.

YOUNG married priest, experienced, desires curacy in city parish. Address S. H. P., care LIVING CHURCH, Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. MISS L. V. MACKRILLE, Chevy Chase, Md. *N. B.* Miss Mackrille has returned from Europe, and the workroom was reopened October 10th.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

ALTAR WINES, $1.00 a gallon. Made from California grapes. Absolute purity guaranteed by chemical analysis. Send postal for descriptive pamphlet. Address EDITOR, THE AMERICAN CATHOLIC, South Pasadena, Calif.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

RAYMOND V. NOLD, Choirmaster and Conductor, Church of St. Mary the Virgin, New York. PIANO INSTRUCTION. Studio address: 224 West End Avenue.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern: homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—FLORIDA.

BOYD COTTAGE, Miami, Florida. Private boarding house, pleasant airy rooms; broad verandas, well kept table; desirable and homelike place; near Boulevard and Biscayne Bay. Open now. Near parish church. Rates on application. MISS A. L. FETTING, *Proprietress.*

FLORIDA HOMES.

REALLY TROPICAL FLORIDA. Below frost dangers. Where really tropical fruits grow to perfection. A few ten acre plots for homeseekers only. Speculators are not wanted. Groves made and cared for by TROPICAL FRUIT COMPANY, Modello, Dade County, Fla.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

APPEALS.

URGENT NEEDS IN IDAHO.

The government sanitation laws have compelled me to make improvements in our Indian Church school at Ross Fork, Idaho. Also the church, which was wrenched by storm, had to be fixed and a heating plant put in the school. I need at least $2,500 to meet this necessary demand. Who will help me in this work for a needy and pitiful people seeking after Christianity?

St. Luke's Hospital, Boise, Idaho, has been crowded with sufferers and is doing a great work, but to carry it on successfully we must have a contagious ward. An adjacent cottage on the same block can be gotten at $5,000. Who will help me in this good work for the sick? Send contributions to BISHOP FUNSTEN, Boise, Idaho.

ASSISTANCE BADLY NEEDED.

A young man, a victim of tuberculosis, formerly a postulant, desires a person of means to assist him with about the sum of $2,500. He desires a cabin in the mountains and hopes to gain strength enough to raise poultry. Address W. J., care LIVING CHURCH, Milwaukee.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Philadelphia.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, *Treasurer,*
Abingdon, Virginia.

GUILD OF THE HOLY GHOST THE COMFORTER.

Founded 1893. President, the Bishop of London. Open to all communicants of the Anglican Church. Send stamp for particulars to THE RECTORY, Ontonagon, Mich.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
507 North Broad Street, Elizabeth, N. J.

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BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

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The Lakerim Cruise. By Rupert Hughes, Author of *The Lakerim Athletic Club,* etc. Illustrated by C. M. Relyea. Price $1.50.

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The Castle Builders. By Charles Clark Munn. Illustrated by Frank T. Merrill. Price $1.50.

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The Other Sylvia. By Nina Rhoades. Author of *Brick House Books, Marion's Vacation,* etc. Illustrated by Elizabeth Withington. Price $1.00.

Dorothy Dainty's Winter. By Amy Brooks, author of Dorothy Dainty Series, The Randy Books, etc. With Illustrations by the Author. Price $1.00.

Larry Burke, Freshman. By Frank I. Odell. Illustrated by H. C. Edwards. Price $1.25.

Winning the Eagle Prize; or, *The Pluck of Bill Hazen. By Norman Brainerd.* Illustrated by Frank Vining Smith. Price $1.25.

HOUGHTON MIFFLIN CO. Boston.

An Old, Old Story-Book. Compiled from the Old Testament by Eva March Tappan. Price $1.50 net.

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In the Footprints of Heine. By Henry James Forman. With Illustrations by Walter King Stone. Price $2.00 net.

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STUDENT VOLUNTEER MOVEMENT. New York.

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THE UNIVERSITY OF CHICAGO PRESS. Chicago.

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SOCIETY OF THE DIVINE WORD. Techny, Ill.

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PAUL R. REYNOLDS. New York.

Facts and Fallacies Regarding the Bible. By William Woods Smyth, Fellow, Medical Society, London. Author of *The Bible and the Doctrine of Evolution,* etc. Illustrated by Photogravings and Plates.

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PAMPHLETS.

Publications of the Christian Social Union. June, 1910. The Annual Report, Including the report of the Annual Meeting, and the Address delivered thereat by the President, Clinton Rogers Woodruff, Esq. *The Church and a New Social Order.* [Office of the Christian Social Union, the Church House, Philadelphia.]

The Formative Influence of Democracy Upon the Christian Church. A Paper Read before the American Church Congress of 1910, at Troy, N. Y. By the Rev. William Harman van Allen, S.T.D., L.H.D., Rector of the Church of the Advent, Boston.

Magna Charta and the Church of England. Address delivered Before the Church Club of Louisiana, March 9th, 1910. By Rev. William Alexander Barr, D.D., Dean of Christ Church Cathedral, New Orleans, La.

BURNING WORDS OF CONDEMNATION.

The following terrible arraignment of the liquor business, quoted by *Temperance,* was uttered last year by J. Frank Hanly, the Governor of Indiana, as he made a plea for local option:

"Personally I have seen so much of the evils of the traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretenses. I hate it for its commercialism. I hate it for its greed and avarice. I hate it for its sordid love of gain at any price. I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling of the solemn compacts of state constitutions. I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potters' fields. I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men—for its poison, for its bitterness—for the Dead Sea fruit with which it starves their souls.

"I hate it for the grief it causes womanhood, the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

"I hate it for its heartless cruelty to the aged, the infirm and the helpless, for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones.

"I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression."

EXTRACTS FROM EVERYWHERE.

He who asks timidly courts a denial.

They never fail who die in a great cause.

Heaven is charged with love as a battery is charged with electricity.

The well of salvation never dries up, because its waters come from the Rock.

Faith never asks "Are you there?" when speaking at the telephone of prayer.

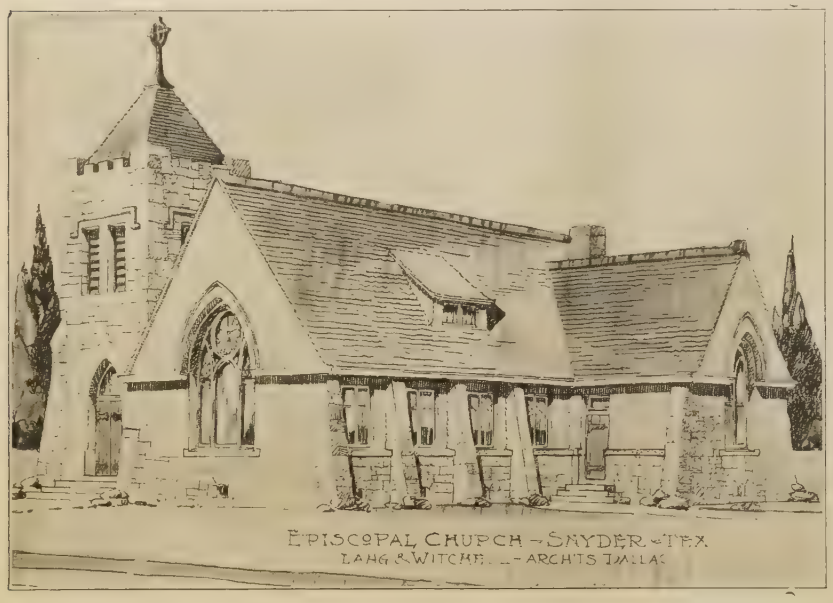
The Church at Work

FOR THE SAILORS' HAVEN IN BOSTON.

THE AUTHORITIES of the Sailors' Haven at 46 Water Street, Charlestown, Mass., ask to have it made known that "comfort bags" for sailors are desired that they may be used for Christmas presents. Parochial societies of women desiring to supply such may receive information by addressing Stanton H. King at the address noted above.

GOOD WORK IN NORTH TEXAS.

THE accompanying sketch is of a church soon to be erected at Snyder, Tex., and another very similar is about to be commenced at Spur, a town which has grown from nothing to 1,400 people in a year. These places are in the new missionary district of North Texas, recently set apart by the General Convention.



The first Church service ever held in them was by the Rev. Francis C. Berry, general missionary of the diocese of Dallas, and that within the last six months. They are now organized missions and getting along nicely.

BISHOP-ELECT THURSTON UNDECIDED.

THE Rev. T. P. THURSTON, Bishop-elect of the newly-created missionary district of Eastern Oklahoma, has returned from Cincinnati, and is still uncertain as to his duty. Whichever way he decides, his friends know he will be trying to do God's will. His parish will do all that it conscientiously can to keep him. It has problems to face which it is believed no one can handle as well as the present rector. The clergy of Minnesota are proud of the honor conferred on one of their number, among whom he will be greatly missed should he leave the diocese.

NEW CHURCH FOR COLORED PEOPLE AT LOS ANGELES.

WITH THE great growth of Los Angeles there has been a large increase in the number of resident colored people. About a year ago an effort was begun, under the City Mission Society, to draw as many as could be reached to the ministrations of the Church. The tentative effort was so successful, that after correspondence with the Rev. W. T. Cleghorn of the diocese of Arkansas, Bishop Johnson appointed him missionary in charge, and assigned him definite limits.

The work has been done so well that a contract has been signed for the erection of the Church of St. Philip the Evangelist, on a good lot very centrally located in relation to the colored population. The cornerstone was laid on the afternoon of Sunday, October 9th, several of the city clergy being present. In the absence of the Bishop at the General Convention, the Rev. T. C. Marshall, president of the City Mission, presided; and addresses were made to the large number of colored people present by the Rev. Wm. E. Maison, Rev. T. C. Marshall, and the colored priest in charge. The building will be well equipped and correct in its ecclesiastical arrangement.

The Rev. Mr. Cleghorn was born in the West Indies, and was educated at the well-known Codrington College, Barbados, an institution of the Church of England.

ANNUAL TEMPERANCE SERMONS.

THE FOLLOWING circular letter explains itself. It is signed by seventy-two Bishops of the Church, including the Rt. Rev. Frederick Courtney, D.D., president of the Church Temperance Society:

"Such a work as the Church Temperance Society is trying to do is necessarily a long and arduous one. Habits, prejudices, and social customs are all entrenched fortresses, and require skill and laborious effort for their overthrow. We should be thankful for any progress which is being made, and are glad to call attention to the change which is gradually coming over public sentiment and the public conscience with regard to the evils connected with the sale of liquor, and the responsibility which each of us has for his neighbor.

"It is earnestly desired to enlist the active coöperation of every patriotic citizen as well as of every devout Christian in the organized campaign being carried on by our society, and to this end we ask that on Sunday, the 20th of November next (the Sunday next Before Advent), a sermon may be preached upon the subject in every parish, and an opportunity given to the people to give for the support of this society."

COLORED WORK IN BALTIMORE.

MOUNT CALVARY PARISH, Baltimore, is doing an excellent work for the colored people. Three priests are devoting their time and energies to this end, which is carried on at two chapels, St. Mary's and St. Katherine's. According to the figures of the last diocesan journal, there were 1,030 public services held in these chapels during the year, and of these 369 were celebrations of the Holy Eucharist. St. Mary's during that that time had 78 baptisms and St. Katherine's 38. The number of communicants totals 796. Though handicapped by having no special priest for the work at St. Katherine's after February 1st, yet the total amount of money raised last year by the combined congregations was $4,919.80, notwithstanding the fact that the majority are distressingly poor. When St. Katharine's comes into possession of St. George's church the scope of the work will be greatly enlarged, as the congregation is at present housed in a made-over building with inadequate facilities.

The devotion of these people is shown by the attendance at St. Mary's on Easter Day, when the church is packed to the doors at 5 o'clock in the morning for the principal service, the Holy Eucharist, nearly every one having been up an hour earlier. On the days before festivals the priest is so busy hearing confessions that he frequently has to do without his meals, being unable to find time to go to the clergy house to eat, and three priests often have to work together to get through before midnight.

DEATHS AMONG THE CLERGY.

INTELLIGENCE has been received this week of the death of four clergymen: the Rev. Dr. S. F. JARVIS, the Rev. FREDERICK M. GRAY, the Rev. PRIMUS P. ALSTON, and the Rev. CHARLES G. SNEPP.

IN THE death, on October 24th, at the age of 85 years, of the Rev. SAMUEL FERMOR JARVIS, D.D., *rector emeritus* of Trinity Church, Brooklyn, Conn., the diocese loses one of its oldest and most respected priests. Dr. Jarvis was a grandson of the Rt. Rev. Abraham Jarvis, D.D., second Bishop of Connecticut. He was graduated from Trinity College, Hartford, in 1845, and from the Berkeley Divinity School in 1854, in which year he was ordained deacon by Bishop Williams, being advanced to the priesthood in 1855. In May, 1859, he became rector of St. John's Church, Salisbury, Conn., resigning in the early days of the Civil war to become chaplain in the army. In 1866 he became rector of St. George's Church, Utica, N. Y., returning to Connecticut two years later as rector of St. Stephen's Church, Ridgefield. After six years' service there he accepted, June 20, 1874, the rectorship of the historic Trinity parish, Brooklyn, to which he gave the labors of the remaining thirty-five years of his life and until the infirmities of old age compelled him to rest. He resigned in April, 1909, and was given the title of *rector emeritus*. The new church in the parish, nearer the present center of population than the colonial edifice,

which still remains for occasional use, had been built before he became rector, but under his care a stone rectory was provided, and the church itself was decorated. For two terms of four years each, from 1889 to 1897, Dr. Jarvis was Archdeacon of the New London archdeaconry. Trinity College conferred on him the degree of Doctor of Divinity in 1906. He was the last of a group of seven notable men who, in 1857, founded the Society for the Increase of the Ministry, and was for nearly half a century an active member of its Executive committee. He married, August 25, 1858, Miss Lucy Cushing Holman, daughter of Silas Holman, M.D., of Gardiner, Maine, who survives him, with two daughters, Lucy Cushing Jarvis and Ellen Anderson Jarvis. The funeral service was held in Trinity Church, New York, on October 27th, and the interment was in its churchyard.

The Rev. Frederick M. Gray, a retired clergyman of the Church, died at his home in Cambridge, Mass., October 22d, at the age of 78 years. He was a native of Newport, R. I., and had had a long and active career in the ministry. He studied first at Kenyon College, Gambier, Ohio, and was graduated in the class of 1858. Two years later he was ordained to the priesthood. His first parish was at Lancaster, Ohio, and from there he went to Calvary Church, Pamrapo, N. J. Subsequently he was rector of Grace Church, Greenville, N. J., and the Church of the Holy Comforter, Staten Island, N. Y. From there he went to Holderness, N. H., where for several years he was rector of the Holderness School for Boys, which was organized by Bishop Doane. His next appointment was as chaplain and treasurer of St. Agnes' School at Albany, N. Y., where he remained for twelve years. While at Albany he was Honorary Canon of All Saints' Cathedral. Eleven years ago Mr. Gray retired from active ministerial work, since which time he had made his home in Cambridge and Boston. The funeral took place October 25th from St. John's Memorial Chapel, Cambridge. The Rev. Dr. Edward S. Drown officiated, assisted by Dean Hodges of the Theological School. The chapel choir took part, and the interment was in Mount Auburn cemetery.

The recent death of the Rev. Primus P. Alston, rector of St. Michael and All Angels', Charlotte, N. C., and superintendent of St. Michael's Training and Industrial School, is a severe loss to the colored work in North Carolina. He was ordered deacon in 1883 and priest in 1892 by Bishop Lyman, and the whole of his life had been devoted to the uplifting of his race, in which he had met with splendid success.

The Rev. Charles G. Snepp, a nonparochial priest of the diocese of Delaware, died in New York City on October 22d. He was educated at Hatfield Hall, Durham, England, and was ordered deacon in 1874 and priest a year later. The greater part of his life was spent in England and Canada, and he was for a time connected with St. Andrew's Church, Rochester, N. Y.

ARCHDEACONRY MEETINGS.

The twenty-seventh semi-annual meeting of the Archdeaconry of Towson, diocese of Maryland, was held October 26th at Sulphur Spring mission, Arbutus, Baltimore county. Archdeacon Wroth and Rev. R. F. Humphries of Baltimore were present and took part in the proceedings. At 11 A. M. there was a celebration of the Holy Eucharist. A short business session followed, at which the Archdeacon presided. After luncheon Bishop Coadjutor Murray arrived and gave an inspiring address on missionary work in the diocese and the work of the General Convention. A devotional service followed, at which helpful addresses were made by Rev. J. F. Plummer, Rev. J. L. Martin, Rev. Carroll E. Harding, Rev. T. C. Foote, Ph.D., Rev. Joseph P. Gibson, and Rev. C. A. Hensel. The session closed with Evening Prayer and a sermon by Rev. David May.

The autumn meeting of the Archdeaconry of Queens and Nassau (diocese of Long Island), was held in All Saints' Church, Bayside, L. I., on Wednesday, October 26th. The Bishop of the diocese celebrated the Holy Communion at the mid-day service, assisted by Archdeacon Duffield. The Rev. H. D. Waller, rector of St. George's, Flushing, preached the sermon. After luncheon in the gymnasium, the Woman's Missionary committee and the Archdeaconry held simultaneous sessions. Bishop Burgess presided over the latter body. Encouraging reports were made of the condition in the diocesan mission stations. At present fifteen missions are in the fostering care of the Archdeaconry.

Annapolis Archdeaconry (Maryland) held its autumn meeting at Trinity Church, Dorsey, Howard county, on October 26th, a mission service being held on the evening preceding. The Bishop Coadjutor presided over the business meeting, and after congratulating the Archdeaconry for exceeding its apportionment for domestic and foreign mission made some helpful suggestions. A resolution with the Bishop of the diocese in the illness of his wife was passed, and reports of work in the mission stations were made by those in charge. The Rev. H. McD. Martin read a very practical paper on "Home Mission Work." The attendance was large.

The autumn meeting of the Archdeaconry of Jersey City will be held in St. John's Church, Jersey City Heights, N. J., on Monday, November 7th. There will be a discussion in the afternoon on "The Church's Work Among Girls"; and "The Church and Socialism." In the evening a sermon will be preached by the Rev. Charles T. Walkley, rector of Grace Church, Orange.

NEW PROVINCIAL FOR AMERICAN BRANCH, S. S. J. E.

The Rev. Father Field, S.S.J.E., is to be succeeded by the Rev. Father Bull as American provincial of the Society of St. John the Evangelist. Father Field's term as provincial expires about Christmas, but he will continue to direct the affairs of the society on this side until the arrival of Father Bull, which will not be until Lent. Father Bull is an Oxford graduate and has done effective mission work in several places.

The Rev. Geo. S. Todd, one of the society's priests, has returned from a long summer vacation spent in Chicago, and has taken up his work again at the Church of St. Augustine and St. Martin at the South End of Boston.

RECENT PAROCHIAL IMPROVEMENTS. MEMORIALS.

St. Stephen's parish, Hollywood, one of the most beautiful suburbs of Los Angeles, Cal., has recently added to its equipment by building a commodious and admirably arranged parish house, with class-rooms, assembly hall, kitchen, and other helpful features. A small garden-court lies between it and the church, the two buildings being connected by a cloistered walk. The church itself has also been enlarged, the nave being nearly doubled in length, so that it will accommodate almost twice as many worshippers. The chancel is commodious, and the sanctuary floor is elevated so that the well appointed altar is at all times the center of vision.—St. John's parish, Los Angeles, has just begun the building of a parish house on a lot adjoining the church; and Trinity parish, Redlands, recently completed one.—All Saints', Los Angeles (Rev. W. E. Maison, rector), is contemplating enlargement; and in Riverside county, the missions at Hemet, and at San Jacinto, both under the charge of the Rev. Arthur L. Walters, have had plans drawn for suitable churches, and are preparing to build very soon.

The cornerstone of the new addition to the Episcopal Eye, Ear, and Throat Hospital, Washington, D. C., the gift of the sisters of the late Charles Alfred James, in memory of their brother, was laid October 29th by Bishop Harding. Members of the Board of Governors of the hospital, the Board of Lady Managers, and the medical staff were assembled about the building, when Bishop Harding, assisted by several of the local clergy, duly laid the cornerstone and dedicated the structure to its donor. An address was made by Rev. Mr. Phillips of Alexandria, a kinsman of Mr. James', who spoke in glowing terms of the life and character of the benefactor. This new annex will cost $65,000 and be up to date in every particular.

The Rev. E. L. Baskerville, priest in charge of St. Andrew's (colored) mission, Lexington, Ky., has about completed the improvements upon the church building at a cost of approximately $1,500. A part of this sum has already been raised and the remainder, it is hoped, will be contributed by those who are interested in the colored work within the Church.

On Sunday, November 13th, the Bishop of California expects to dedicate the site and lay the cornerstone of the new parish church of St. John at Ross, Marin county. A rectory is to be constructed simultaneously on adjoining property, and the old church used as a parish house. The completed buildings will provide a very satisfactory working plant for this young and vigorous parish.

The new church of St. Mary's mission, Norway, Mich., diocese of Marquette, is almost ready for dedication. The edifice, however, is not furnished, and the gift of ten or twelve second-hand pews would be appreciated.

The new church for St. Luke's parish, San Francisco, is now finished and completed; the first services having been held on October 16th, the Sunday nearest to St. Luke's Day.

ALBANY.

W. C. Doane, D.D., LL.D., D.C.L., Bishop.
R. H. Nelson, D.D., Bp. Coadj.

Reception to Bishops Doane and Nelson.

A reception was given at Graduates' Hall of St. Agnes' School, Albany, on the evening of October 27th, in honor of Bishops Doane and Nelson, who had just returned from attendance upon the General Convention at Cincinnati. Governor and Mrs. Horace White were among those who were present.

ATLANTA.
C. K. NELSON, D.D., Bishop.

Items from Marietta.

ST. JAMES' PARISH, Marietta, had the privilege of hearing two delegates on their return from the recent General Convention. The Rev. James B. Lawrence of Americus, Ga., a delegate from the diocese of Georgia, preached both morning and evening on October 23d. On Monday afternoon, October 24th, a special service was held in St. James' Church for the Woman's Auxiliary. At this service Mrs. E. L. C. Furman, secretary of the Auxiliary of the Macon convocation, spoke on the subject of the Woman's Auxiliary in Connection with the General Convention.

COMMENCING on the evening of October 31st, a mission is being held at St. James' Church, Marietta, conducted by the rector, the Rev. Edward S. Doan. It will end next Sunday evening. Mass meetings are being held for men and boys on two afternoons.

CALIFORNIA.
WM. F. NICHOLS, D.D., Bishop.

Sunday School Service at the Cathedral.

ON SUNDAY, October 16th, the regular annual service of intercession for Sunday schools was held in Grace Cathedral, San Francisco. The special intercessions were offered by the Rev. Cecil Marrack, rector of St. Stephen's Church, San Francisco. The address was to have been made by the Rev. E. H. Benson,, but he was unavoidably detained, and in his absence the secretary of the commission, the Rev. Mardon D. Wilson, made an entirely extemporaneous address, outlining briefly some of the things for which the commission has stood during the ten years of its existence.

CENTRAL NEW YORK.
CHAS. T. OLMSTED, D.D., Bishop.

Death of Mr. William E. Hopkins—Second District Convocation.

ON OCTOBER 22d there died in Utica a man of remarkable ability and Christian character: William E. Hopkins, a member of Calvary parish. Mr. Hopkins was born in England and was a choir boy there over half a century ago. Coming to America, he held positions of trust for about fifty years. He served Calvary Church for years as a vestryman, from which place the funeral was held on October 25th, the Rev. E. H. Coley, rector, officiating, assisted by the Rev. A. L. Byron-Curtiss of St. Joseph's Church, Rome, a nephew of Mr. Hopkins.

THE SECOND District Convocation met at St. James' Church, Whitesboro, October 25-26th. Those attending were favored with two fine addresses, one from the Bishop, describing the General Convention, and the other from the Rev. John Harding, D.D., department secretary.

HARRISBURG.
JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Anniversary Preparations—Personal Notes.

PREPARATIONS are being made for the celebration of the seventieth anniversary of Christ Church, Williamsport. This will take place on Sunday, Monday, and Tuesday, November 21st-23d. Arrangements are as yet incomplete, but it is expected that addresses will be made by former rectors, the Rev. William H. Graff of Philadelphia and the Rev. Edward Henry Eckel of St. Joseph, Mo., by former curates, and by the Bishop of the diocese.

MR. GEORGE N. REYNOLDS has been elected a member of the General Board of Missions under the new canon. Mr. Reynolds has been treasurer of the Board of Diocesan Missions since the organization of the diocese and has proved himself a most capable and efficient officer.

THE Rev. LEROY F. BAKER, general missionary of the diocese, made the address to five graduates of the International Teachers' Training Course and presented the diplomas at Jersey Shore, Tuesday evening, October 25th.

INDIANAPOLIS.
JOSEPH M. FRANCIS, D.D., Bishop.

Capital City Notes.

THE EXECUTIVE Board of the Woman's Auxiliary invited the members of the branches in the city of Indianapolis to an informal tea, which was held at the residence of the president, Mrs. W. D. Pratt, 1504 Central Avenue, Friday afternoon, October 28th. There was a large attendance, including three of the city clergy. The speakers delivered addresses for the most part on assigned subjects. Mrs. E. G. Peck spoke on Impressions of the General Convention: Mrs. S. E. Perkins on Arrangements; Mrs. Pratt on the United Offering, and announced that the diocesan branches had sent as their contribution about $760; Mrs. W. W. Hudson spoke about Christian Unity, and Mrs. J. D. Stanley about the social side of the convention. Informal addresses from the Rev. Dr. Lewis Brown and the Rev. James D. Stanley concluded the speeches. The president was instructed to write a letter of sympathy to Mr. Charles E. Brooks, former treasurer of the diocese, who enjoyed the unique honor of being a member of the Auxiliary. Mr. Brooks sustained a very painful and serious injury while attending the General Convention.

THE CORNERSTONE of the Cathedral will be laid on All Saints' Day, at 4:15.

LEXINGTON.
LEWIS W. BURTON, D.D., Bishop.

Death of Mrs. Emily Park—The Cathedral Chapter—Notes.

MRS. BURTON, wife of Bishop Burton, has been bereaved by the death of her elder sister, Mrs. Emily Park of Atlanta, Ga., widow of Captain Robert E. Park former treasurer of the state of Georgia. Bishop and Mrs. Burton attended the burial services at Atlanta.

THE CATHEDRAL Chapter held its fall meeting last week. The following officers were elected: Rev. G. H. Harris, secretary, and Mr. G. S. Weeks, treasurer. These, together with the Bishop (*ex officio*), Dean Capers, Messrs. John T. Shelby, C. H. Edge, and Dr. W. B. McClure, were constituted the minor chapter.

THE Rev. H. H. SNEED of Gulfport, Miss., who for many years labored in the diocese of

CLOSING OUT

THE PUBLISHERS find on hand a few copies of their SOUVENIR OF GENERAL CONVENTION entitled

Who's Who in General Convention

This was the book that was so generally purchased by deputies and others in attendance at Cincinnati, and is a souvenir that every Churchman will desire to possess. It is also of permanent value for the biographical matter contained.

Reduced Prices

Paper, reduced from 50cts. to 25cts. postpaid.
Leather—a handsome volume—reduced from $1.25 to 60cts. post paid.

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Overwhelming Majority for Revised Bible

From the Churchman's Report of General Convention, October 29, 1910.

Dr. Wilmer secured the floor. . . . . He appealed to the deputies to relieve Christian consciences, and brought forward the familiar instances where the revisions not only illumine, but correct the King James Version on matters of spiritual moment, as the Marginal Readings Bible does not. "Grant us," he said, "permission, in the name of God, humanity, and truth, to read what Christ said." To those who thought it would be an injustice to the publishers of the Marginal Readings Bible to authorize another permissive use, he offered the crushing answer from the publishers themselves (Thomas Nelson & Sons) that they would welcome the action, as they were also publishers of the American Revision, and might possibly recoup themselves for some of their loss on the Marginal Readings Bible, through the increased demand for the other book. As for the congregations, they should have what they needed, not what they desire. The love of familiar forms of words was one of the greatest foes of the Kingdom of God.

The vote that followed was overwhelming in a way that must surprise those who recall the cautious timidity, especially of the laity, in former Conventions. It was, in the clerical order, Ayes 50, Noes 7, divided 8; in the lay order, Ayes 47, Noes 9, divided 1. The permissive use of either Revised Version is now lawful in the Church.

The American Standard Revised Bible, edited by the American Revision Committee, was published in 1901 and has grown steadily into public favor until now it is the recognized Standard Version of the Bible for all the great religious bodies.

It is used and recommended by all the foremost scholars and is the text book for Biblical study in all the leading Colleges and Theological Seminaries in America.

Rev. Samuel Hart, D.D., Berkeley Divinity School, Middletown, Conn., says: "I consider that it presents the Scriptures in their best English form."

Rev. L. W. Batten, Gen. Theo. Sem., N. Y., says: "I require the students to use the American Standard Bible in the General Theological Seminary."

Endorsed by the American Bible Society. Since the year 1816, the AMERICAN BIBLE SOCIETY has published only the King James Version of the Scriptures, but recognizing the merits of the work of the American Committee, and to meet the demands of Churches and Sunday Schools, the Society has recently had its charter amended so as to enable it to publish the AMERICAN STANDARD BIBLE.

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Lexington, visited Cynthiana last week to solemnize the marriage of his son, John B. Sneed, to Miss N. B. Handy.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

B. S. A. and Daughters of the King Meet in Brooklyn.

THE LONG ISLAND Assembly of the Brotherhood of St. Andrew (senior) held its annual meeting at the diocesan House, Remsen street, Brooklyn, on Thursday evening, October 27th. A "quiet hour," conducted by the Rev. Dr. James Clarence Jones, rector of St. Mary's Church, and chaplain of the Assembly, preceded the meeting. An important measure was the final adoption of the month of May for the annual meeting. Mr. L. Y. McCleneghan of St. Thomas' chapter, a delegate to the Nashville convention, made an interesting report of the proceedings. Particular mention was made of the splendid addresses and of the diligence of the delegates in taking notes of the proceedings. The Assembly elected an executive committee for the year.

THE LOCAL ASSEMBLY of the Daughters of the King met in St. Ann's Church, Brooklyn, October 28th. There was a morning service and sermon by the Rev. C. Campbell Walker. After luncheon, a business session was held, at which reports were received from chapters. Mrs. William Martin of Brooklyn presided and gave an account of the recent convention in Cincinnati, and of the interest of the Long Island Assembly in the proceedings and special services.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

New Men's Club at St. Michael's, Baltimore—Brotherhood Information—Death of Col. W. R. Griffith.

A MEN'S CLUB has been organized at the Church of St. Michael and All Angels', Baltimore, the purpose of which is to promote intercourse, sociability, and friendship among the men of the parish and their friends. Mr. A. S. Goldsborough, the mayor's secretary, has been elected president.

THE BALTIMORE Local Assembly, B. S. A., has lately issued a most attractive and helpful Year Book, containing a list of chapters in the diocese, the officers, etc., of the Senior Assembly, topics for discussion at chapter meetings, and much valuable information and advice as to the work and plans of the Brotherhood.

COL. WILLIAM R. GRIFFITH, a well-known business man, soldier, genealogist, and politician, died at his home in Tuxedo Park, near Baltimore, October 22d, aged 73. Col. Griffith had many claims upon the memory and respect of the people of his native city and state. The funeral services were conducted October 23d at his home by Rev. John G. Sadtler, rector of St. Mary's Church, Hampden, the interment being in the cemetery of St. John's Church, Waverly, where the rector, the Rev. William D. Morgan, officiated.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Parish House Dedicated at Gloucester—Reception to Rev. K. R. Forbes—Other Items of Interest.

BISHOP LAWRENCE dedicated the parish house of St. John's Church, Gloucester, on the evening of October 27th. Fully 300 persons sat down to supper in the new house, and after the repast the Bishop made an address, being introduced by the rector, the Rev. J. H. C. Cooper, who acted as toastmaster. The Bishop paid high tribute to those who had made the present parish house possible and to all those who had played their part in the advancement of the Church's interests. Another guest who made an interesting address was Archdeacon Babcock. At the close of the supper the Bishop and the Archdeacon held a reception.

A RECEPTION was tendered to the Rev. Kenneth R. Forbes and Mrs. Forbes in the parish house of St. Mary's Church for Sailors, East Boston, on the evening of October 26th. Among those present and who made addresses were Archdeacon Babcock; the Rev. Frederick B. Allen, superintendent of the City Mission; the Rev. Charles E. Jackson of St. John's, East Boston, and Stanton H. King of the Sailors' Haven in Charlestown.

IN THE Year Book just issued by St. John's Church, Jamaica Plain, the Rev. Thomas C. Campbell, the rector, carefully reviews the year's work in the parish and emphasizes the necessity for the sacraments. In his introduction he touches upon all sides of the Church's activity, and it is encouraging that in every department marked advances are shown. Indeed, since Mr. Campbell assumed the rectorship of the parish, two years ago, splendid results have been achieved.

ANNOUNCEMENT is made of the November luncheon of the Massachusetts Clerical Association, which is to be held on Monday, the 7th. The guests will be Bishop Lawrence, Bishop Brent of the Philippines, the Rev. Dr. Nash, and Charles G. Saunders, one of the prominent laymen of the diocese. "The General Convention" will be the topic discussed.

THE Rev. Dr. ROUSMANIERE, rector of St. Paul's, Boston, has moved into the new rectory, 56 Chestnut street, which is closer to the church than was the old rectory in Marlboro street. A new room has been fitted up at the rear of the church for the private use of the rector.

THE Rev. Dr. SUMNER U. SHEARMAN, *rector emeritus* of St. John's Church, Jamaica Plain, was the host for the Clerical Club, which met at the Hotel Thorndike, Boston, on the evening of October 24th. The Rev. Nathan K. Bishop of Emmanuel parish, Somerville, read a paper on "The Neglect of the Doctrinal Sermon."

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Arrangements for the 60th Anniversary of St. James' Church.

THE SIXTIETH anniversary of the organization of St. James' parish, Milwaukee, will be celebrated during the week beginning Sunday, November 13th. On that day there will be a celebration of the Holy Communion at 7:30 and also at 11 A. M. at which latter

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service the Bishop of the diocese will preach. The Sunday school will have its festival at 3 in the afternoon and the choir will give an elaborate musical service at 7:30 in the evening. Monday, Tuesday, and Wednesday will be given up to reunions of the different parish organizations, together with the anniversary bazaar, which will be open every afternoon and evening. A series of elaborate tableaux representing scenes in Church history will be put on the stage each afternoon and evening. Tuesday and Wednesay evenings the ladies will serve supper at 6:30, and on Thursday night at the same hour there will be held the anniversary banquet. A list of speakers, prominent in city and state, has been prepared, and acceptances received from practically all of them. Saturday afternoon there will be a children's party and the week will close with a cotillon given in Gothic Hall on Saturday night at 8 o'clock. There will also be a Communion service every morning of the week at 10 o'clock, with preachers from the different parishes in the city. On Friday night there will be a memorial service with a sermon by the rector of the parish, the Rev. Frederick Edwards. During the entire anniversary a golden offering will be made for the future endowment of the parish. One hundred thousand dollars will ultimately be needed to endow St. James' Church, and even this is only a modest portion of the sum that could safely be used for this purpose.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Bishop Wordsworth at the Twin Cities—Meeting of Daughters of the King—Death of Mr. Llewellyn Christian.

BISHOP WORDSWORTH of Salisbury, England, and Bishop Mott Williams spent a few days in the Twin Cities recently looking over the Swedish work. On Friday evening, October 21st, Bishop Wordsworth preached at a special service in St. Mark's Church, Minneapolis. On the Sunday following Bishop Williams was the preacher at St. Mark's at evensong, and at 8 o'clock he preached to a large congregation in St. Ansgarius' Church, Minneapolis, in the Swedish language.

THE LOCAL ASSEMBLY of the Daughters of the King met in Grace Church, Minneapolis, on Thursday evening, October 27th. An address was made by the Rev. G. H. Ten Broeck of Merriam Park and an account of the late Triennial Convention of the Order was given by Mrs. Stuart B. Purves, the Minnesota delegate to the convention. Officers for the ensuing year were elected as follows: Directress, Miss Beard; Secretary, Miss Adams; Treasurer, Miss Chamberlain.

MR. LLEWELLYN CHRISTIAN, senior warden of St. Mark's Church, Minneapolis, died Thursday morning, October 27th. Mr. Christian was president of the Christian Milling Co. and a pioneer in the milling industry in his city. He was a generous supporter and an active worker in his parish Church, and a member of the Board of Trustees of St. Barnabas' Hospital. The funeral was held on Saturday, from St. Mark's, being conducted by the rector of the parish (the Rev. James E. Freeman) and the Bishop of the diocese.

THE Rev. GEORGE H. LAWTON, assistant at St. Paul's Church, Minneapolis, was married to Mrs. Elizabeth Herrick Wilson in that church by the Bishop of the diocese, assisted by the rector of the parish, the Rev. Theodore Payne Thurston, Bishop-elect of Eastern Oklahoma.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

The Rev. S. E. Gunn Bereaved.

THE Rev. E. S. GUNN, rector of Trinity Church, Natchez, has been bereaved by the death of his son. Sterling, who passed away on October 29th. The cause of death was concussion of the brain, following accidental injuries received during football practice.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Mission at St. James' Cleveland—Other News.

BISHOP WELLER of Fond du Lac held an eight days' mission, October 23d to 30th, at St. James' Church, Cleveland. Each sermon was preceded by an instruction on the following subjects: God, The Incarnation, The Church Inwardly Considered, Baptism, Confession, and The Holy Eucharist. A feature of the mission was the singing of hymns by the congregation, led by the rector of the parish. The Bishop spoke to a crowded church each night, and brought inspiration and blessing to the parish and to all who heard him.

FOR A PERIOD of many years St. John's, Cuyahoga Falls, and Christ Church, Kent, have been under one rector. The work at Cuyahoga Falls has so grown under the rectorship of the Rev. W. M. Washington, Ph.D., as to require his entire time, and, effective from October 1st, Kent was withdrawn from Cuyahoga Falls and given into the care of the rector at Ravenna, the Rev. Francis McIlwain.

THE BISHOP of the diocese is delivering his autumn lectures at Bexley Hall, Gambier, where he is in temporary residence.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Annual Meeting of the Woman's Auxiliary.

THE THIRTEENTH annual meeting of the Pittsburgh branch of the Woman's Auxiliary took place on October 27th, at the Church of the Ascension, Pittsburgh. The Holy Communion was celebrated at 9:30 A. M. by the Bishop of the diocese, and addresses were

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Learned to Drink Coffee When a Baby.

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made during the morning by the Bishop of Eastern Oregon, the Bishop of Southern Brazil, and Deaconess Phelps of Hankow. At 2 o'clock the annual business meeting and election of officers was held, when twenty-three parishes were represented by 130 delegates. The following were elected for the various offices: Honorary president, Mrs. Ormsby Phillips; president, Mrs. Marcellin C. Adams; vice-presidents, Mrs. Cortlandt Whitehead, Mrs. Daniel Duroe, Mrs. D. G. Stewart of Pittsburgh; Mrs. C. W. Mackey, Franklin; Mrs. J. H. B. Brooks, Oil City; Mrs. F. M. Hutchinson, Sewickley; and Miss E. S. Wade, Oakmont; corresponding secretary, Miss M. E. Phillips; recording secretary, Mrs. H. P. Allen, treasurer, Mrs. A. J. Wurts; librarian, Miss Scully; junior directors, Mrs. W. C. Hawley and Mrs. D. L. Ferris. Appropriations for joint work were made to the amount of $1,050, $850 to meet the apportionment made by the Board of Missions in New York on the Pittsburg branch, and $200 in specials for St. Agnes' Hospital, Raleigh, Christ School, Arden, and the Indian Hospital at Fort Defiance, Arizona. Brief reports were made concerning the Auxiliary meetings in connection with the General Convention in Cincinnati, with regard to the United Offering by Mrs. Allen and in behalf of the Junior Auxiliary by Mrs. Hawley. On the afternoon preceding, the Junior Auxiliary held a rally in Calvary parish house, addressed by Deaconess Phelps. Supper was served for the older girls, and they remained for the evening, when the Rev. Charles E. Betticher of Alaska gave an illustrated talk on the Church's work in that most interesting field. There was a large attendance at all the meetings.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Men's Meetings at Columbia.

OVER 1,200 men heard the last of Archdeacon Webber's seventeen addresses on Manhood on Sunday, October 23d, in Columbia, and 1,000 men were present the preceding Sunday. On three days during the week many of the stores closed in order to give the male clerks a chance to hear the Archdeacon, and hundreds availed themselves of the opportunity.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

A Correction.

THE Rev. R. W. RHAMES, Dean of the Convocation of Memphis, has not been appointed city missionary of Memphis, as his time is fully occupied as rector of the Church of the Good Shepherd.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Meeting of the Bishop Claggett Club—Rector Instituted—Other Capital City News.

A LARGELY attended meeting of the Bishop Claggett Club was held Monday, October 25th, at the residence of Rev. W. J. D. Thomas, Washington, to hear a paper on "What the B. C. C. Stands For," by Rev. H. C. Parkman of St. Thomas' Church, Croom, Prince George county. Among the clergy present were Rev. Messrs. J. W. Clark, F. B. Howden, C. F. Sontag, W. G. Davenport, G. F. Dudley, Canon Austin, H. G. England, C. E. Buck, and Rev. W. Cogswell.

THE INSTITUTION, October 30th, of the Rev. Jay Johnson Dimon into the rectorship of St. Andrew's parish, Washington, drew together a large congregation of the members and friends of the parish. Bishop Harding officiated. The senior warden of St. Andrew's Church, Dr. D. C. Gordon, formally presented the keys of St. Andrew's to the new rector.

THE PROGRAMME of the fourteenth annual convention of the Sunday School Institute of the diocese, which is to be held November 3d, has been completed and published. Among the speakers and readers of essays will be the Rev. Messrs. R. P. Williams, F. B. Howden, Rev. Dr. W. L. De Vries, Rev. H. C. Parkman, Mrs. H. J. Patterson, W. E. L. Gregg, and Rev. William Hart Dexter.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Rochester Men Plan for Winter—Diocesan Auxiliary to Meet—Tribute to Rev. G. R. Brush.

AT A MEETING of the Executive committee of the Men's Club of Trinity parish, Rochester, plans for the winter's work were formulated. A dinner will be given for the men of the parish in the Neighborhood House, to arouse interest in the L. M. M., when the Hon. Selden S. Brown, chancellor of the diocese, and the Rt. Rev. W. D. Reeve, Assistant Bishop of Toronto, Canada, will be the speakers. A missionary service was held on Sunday, October 30th, at which Bishop Reeve was the special preacher. Besides parish work, the men support a room in St. Luke's Hospital, Shanghai, China.

THE THIRTIETH annual meeting of the diocesan branch of the Woman's Auxiliary will be held in Trinity Church, Geneva, November 9th and 10th. The Babies' Branch secretaries will meet at noon on November 9th in St. Peter's and the Junior Department at 2 P. M.

THE Rev. GEORGE R. BRUSH closed his rectorship of five years and a half at St. Mark's Church, Newark, on Sunday, October 16th. The attendance at both services was large. At the afternoon service the people of the community showed their good feeling toward the rector by coming in large numbers, the congregation being made up largely of the ministers of five different denominations with their congregations. The masonic choir rendered the musical portions of the service most impressively, conforming in every particular to the liturgy and ritual of the Church. This choir was composed of ten men, the directors and leaders of three denominational choirs being represented in it.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Missionary Work.

THE Rev. J. R. HUGGINS has taken charge of the missions at Thermopolis and Basin. Efforts are being made in both places to erect church buildings as it is impossible to conduct reverent services in the only available halls. The Archdeacon held services in both places recently, and celebrated Holy Communion at Cody on October 30th. Steps have been taken to start a Sunday school at Grey-

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Religious Orders in the Anglican Communion
By the RT. REV. REGINALD HEBER WELLER, D.D., Bishop Coadjutor of Fond du Lac. Being the Hale Memorial Sermon for 1909. *Paper, 10cts.; by mail 12cts.*
Two literary foundations were created by the will of the late Bishop Hale: being for a single annual sermon, and for an occasional course of lectures. The foregoing announcement relates to the Sermon for 1909. Apart from its own intrinsic value, an extended appendix shows the numerical strength of Anglican Religious Orders and compares it with the strength of the Orders suppressed by Henry VIII., thus proving that there are *more Anglican sisters to-day than there were at the time of the Suppression under Henry VIII.*
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bull in the near future, where a lot has been offered free of cost if a building be erected.

CANADA.

The Campaign for Missions in Toronto—Other Canadian Church Activities.

Diocese of Toronto.

THE enthusiasm with which the Laymen's Missionary Movement was begun seems, if anything, to be on the increase in the diocese. The annual business meeting of the executive committee of the Anglican branch was held in the parish house of St. James' Cathedral, Toronto, October 18th, and was very largely attended by both clergy and laity. The same plan of campaign as was followed last year will be adopted this year: that in all the Anglican parishes in the city, in the months of January and February, there shall be a simultaneous movement both by appeal from the pulpit and personal canvas on behalf of missionary work. Very good addresses were made by several of those present. That by the retiring secretary, the Rev. Canon Tucker, was most inspiring. The Rev. Dr. Gould, who has been appointed general secretary in place of Canon Tucker, telegraphed his acceptance of the position to the board. He will most likely begin his duties with the new year. He is at present in Jerusalem, where he has been medical superintendent of the Church of England Hospital for some years.—BISHOP SWEENY, who had been making a ten days' visitation through the missions in the Minden district, left Toronto to attend the Archdeaconry meeting at Brantford, October 25th. He opened the new Church (All Saints') at Peterborough, October 23d.

Diocese of Montreal.

QUITE AN interest was taken in the Church parade of the Boy Scouts, Sunday, Oct. 23d. This society, begun about a year ago in Montreal, has met with warm support. The parade was to St. George's Church, where Bishop Farthing, who is the Scouts' chaplain, preached a stirring sermon to the lads, who occupied the gallery. After the service the Bishop spoke to St. George's choir boys in the vestry of his sympathy with them in the sad death of their little comrade, who was killed by a motor car on his way to choir practice recently. He expressed his deep sympathy, too, with the bereaved and now childless parents.—THE TEN days' mission just concluded in All Saints' parish, Dunham, has been very well attended and helpful. Two children's services were held during the mission.

Diocese of Niagara.

THERE WAS a very good attendance at the Sunday School convention and deanery meeting held in St. George's parish, Georgetown, October 11th and 12th. One of the papers read described the work of the "Font Roll," based on the principle that every baptized child is a member of the Church, and that the Sunday school should begin its work with the baby.—BISHOP DU MOULIN was chairman at a meeting to organize a branch of the Sunday School Association in Christ Church, Hamilton. The Bishop also preached at the anniversary service of St. Luke's Church, Hamilton.

Diocese of Huron.

AN EXCELLENT paper having for its subject, "Should the Prayer Book be Revised?" was read at the archidiaconal conference in the Church of the Ascension, Windsor, Archdeacon Hill presiding, October 18th. Some strong reasons were given in it for enrichment rather than revision.—A SUNDAY SCHOOL conference commences in London, October 31st.

Diocese of Rupert's Land.

IT WAS arranged to observe Sunday, October 30th, as "Missionary Sunday" in the city churches in Winnipeg. The Rev. Canon Tucker was to preach in St. Matthew's Church in the morning and Christ Church in the evening. Archbishop Matheson was to preside at the mass meeting in the afternoon in the Walker Theatre.

Diocese of Ottawa.

SOME interesting addresses were given at the annual meeting of the Woman's Auxiliary of Ottawa deanery the third week in October by Miss Lee, missionary on furlough from Foo Chow, China.—A LOCAL branch of the Evangelical Alliance is likely to be formed in Ottawa as a result of the recent visit of Archdeacon Madden of Liverpool, England.—THERE WAS a very large attendance at the first banquet of the Men's Club in connection with St. John's Church, Smith's Falls, October 20th. Judge McDonald of Brockville gave an address on the privileges and responsibilities of the Churchman.

LET A MAN be of good cheer about his soul, who, having cast away the pleasures and ornaments of the body as alien to him and working harm rather than good, has sought after the pleasures of knowledge, and has arrayed the soul not in some foreign attire, but in her own proper jewels, temperance and justice, and courage and nobility and truth.—*Phaedo of Plato.*

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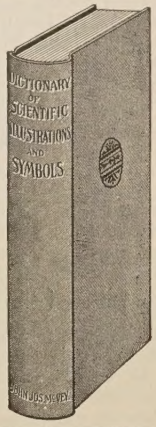

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It was before the day of . . SAPOLIO They used to say "Woman's work is never done."

The Magazines

THE FIRST paper of a series by Ernest Thompson Seton on "The Arctic Praires" appears in the November *Scribner's*. The article describes a practically unknown region of the great Northwest, and is illustrated by drawings and photographs. Sir Arthur Conan Doyle gives the first of a remarkable group of episodes of the past, "The Coming of the Huns." General Frederick Funsten describes "The Fall of Guaimaro," one of the most stubbornly contested fights during the Cuban war. The second series of letters from the correspondence of Washington Irving and John Howard Payne, illustrated from photographs, also appears in this number, besides the usual amount of excellent fiction and many other articles.

THE ISSUE of the *Century* for November marks its fortieth anniversary, and the emphasis is laid on American art, which has always received special attention from this magazine. A new feature this month is the first instalment of a story by Robert Hichens, "The Dweller on the Threshold," which deals with psychical investigations in the clerical and philosophical world of London. Dr. Henry S. Williams in "The Advance of the Water Wagon," shows that the liquor habit is losing its hold. Prof. Frothingham's claim that he has discovered the sarcophagus made for Marcus Aurelius is the theme of the opening article. "The Awakening of the West in Art" is the substance of a suggestive article by Leila Mechlin. There are also some short stories, and the illustrations are superb.

THE VARIETY of the November *Everybody's* is sufficiently indicated by the table of contents, of which the leading features are as follows: "The American Boy Series," No. VI., by Balfour Ker (Frontispiece); "Eves of an Unknown Eden," by E. Alexander Powell, F.R.G.S.; "Choose Your Congressman," by Frederic C. Howe; "The Homely Heroine," a story by Edna Ferber; "In a Mission Garden," by Clarence Urmy; "Lassoing Wild Animals in Africa," III., by Guy H. Scull; "The Little Cuss," a story by Juliet Wilbor Tompkins; "It: The Sovereign Political Power of Organized Business, III., by Lincoln Steffens; "A Recommendation to Mercy," by Sarah Warder MacConnell; "Mother and Father," by James Oppenheim; "Children and Edged Tools," by Will Irwin.

THE RESTLESSNESS of the times in which we live is reflected in the October *Nineteenth Century and After* in Sir Andrew Fraser's "Indian Unrest," in "Home Defence Unrest," by Colonel L. Hale, and in several other articles in this issue. "Marriage, Divorce, and Eugenics, by Montague Crackanthorpe, K.C., contains some misstatements of Church teaching on the subject. The Sillon, the association of French workingmen recently suppressed by the Pope, is described by the Abbè Ernest Dimnet.

EVERY MAN is a self-made man. One may have far better opportunities for moral and intellectual training than another, but both alike must use their opportunities wisely and well, or both alike will fail. In the one instance there may be far more to excite the will to choose the good and reject the evil, but each must choose the good for himself and for himself reject the evil. Whatever one takes into his mind and heart that he will keep; and that which he keeps will begin at once to affect his feelings, thoughts, and actions. If it be evil, it will exert a poisoning effect simply by reason of the fact that the door of the soul has been opened to afford it entrance. If it be good, sleeping or waking, resting or toiling, it will exert an ennobling influence upon the soul simply because it has been welcomed into the silent sanctuary of the heart.—*The Way.*

HELPFUL THOUGHTS.

God never renovates, but recreates.

We are nearest the Cross when we carry it.

The best free Pattern in the world is Jesus Christ.

Satan would not sow his seed if there were no soil.

Talk straight sometimes; walk straight at all times.

If you let yourself go you are sure to fall downwards.

Deeds talk, and they are always sure of an audience.

God employs no hired men; His work is done by His sons.

The hottest engagement is the conquest of self in the battle of sin.

In this world, it is not what we take up, but what we give up, that makes us rich.

Worldly people may never read their Bibles, but they are constantly reading the lives of those who are called Christians.—*Selected.*

SOME ONE has aptly said: "To live happily, you must magnify the small pleasures, and minimize the small annoyances." There is much commonsense and reasonableness in this assertion, says the *Sacred Heart Review*, because human nature is so prone to dwell upon "the dark side," and to pass over the pleasant things. But there is a still deeper truth, and that is, to look at things squarely in the face, just as they are. If it is a pleasure, take it simply, and enjoy it; if it is a cross, regard it just as simply, unmagnified and undistorted.

"EVERY disappointment she had made her just so much more patient," was said of a woman of much loveliness and influence, whose character had originally been imperious and impatient. With many persons the effect on character is the opposite; disappointments make them more impatient rather than more gentle, and so they miss the growth that they might make.—*New Guide.*

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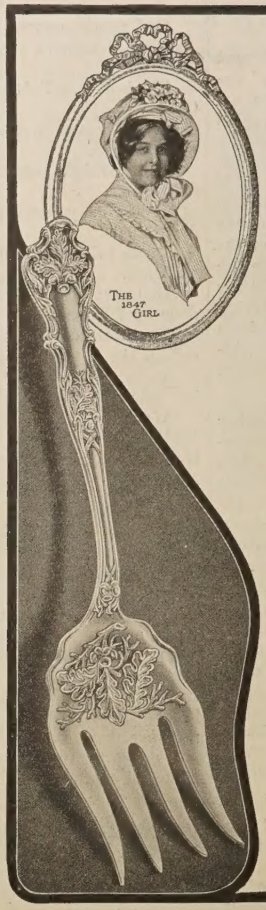

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